

The Outlook

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CONTENTS FOR 9 JANUARY, 1897

THE WEEK:

The Tariff Hearings.....	155
Machine Candidates.....	155
Employees as Stockholders.....	156
The Business History of 1896.....	156
Civil Service in Brooklyn.....	157
Dangers from Wealth.....	158
Canadian Affairs.....	159
The French Senate.....	160
Ireland and Taxation.....	161
Germany and Russia.....	161
Stambuloff's Assassins.....	162
The New Greater Republic.....	162

EDITORIALS:

The New Charter.....	163
Government by Injunction.....	164
Lying to the Government.....	166
An Idyl of Motherhood.....	167
1901.....	168

CONTRIBUTED ARTICLES:

The Greater New York Charter.....	171
The Theology of an Evolutionist:	
II.—Creation by Evolution.....	175
In the White Wood.....	179
By Francis S. Palmer	
The Minister and Athletics.....	181
An Interview with Caspar Whitney	

BOOKS AND AUTHORS:

Faith and Social Service (Dean Hodges).....	183
Quaker Worthies (W. G. Horder).....	184
The Triple Tradition (A. R. Bruce).....	184
The Story of Canada (Bourinot).....	185
Johanna Ambrosius.....	185
Books of the Week.....	186
Literary Notes.....	188
Books Received.....	188

THE RELIGIOUS WORLD:

Church History.....	189
The American Board.....	189
The Council of Seventy.....	189
Dr. Morris and Lane Seminary.....	190
Systematic Beneficence.....	190
Churches and Colleges.....	190
A Growing Evil.....	190
Home Mission Work.....	190
In Memory of the Brownings.....	190
Clergy and Nonconformists.....	191

GOVERNMENT BY INJUNCTION.....	192
CORRESPONDENCE.....	193
NOTES AND QUERIES.....	195
ABOUT PEOPLE.....	198
LITTLE PEOPLE.....	201
HOME CLUB.....	203

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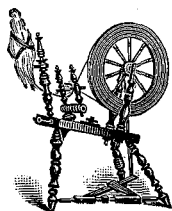
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No. 2



THE tariff hearings at Washington last week before the Ways and Means Committee of the House of Representatives repeated the accustomed story. The only men heard were representatives of special interests pleading for special favors. Representatives of the general interests were, as usual, conspicuous by their absence. Every industry considered demanded that it should receive a part, instead of paying a part, of the new taxes to be imposed by the incoming Administration. It was not the manufacturing interests alone which made this demand, but the lumbermen, the wool-growers, the hemp-growers, the sugar-planters, and even the cotton-planters. It is simply astonishing to learn how many businesses have been injured by the increase of imports under the Wilson Bill. Not one word was said about the increase of exports, and yet we know that the exports so far exceeded the imports as to make the balance of trade in our favor last year \$250,000,000. By that unprecedented sum did the American products sold abroad exceed the foreign products sold here. The testimony of the witnesses from every industry was to show that we cannot possibly produce as cheaply as is done abroad because of the differences in wages, differences in local taxes, etc., etc. Nothing was said to explain how it happens that in so many industries we can pay for shipping our goods abroad and still undersell the foreigners in their own markets. Lumbermen said that they cannot compete with Canada, cotton-growers that they cannot compete with Egypt, hemp-manufacturers that they cannot compete with Japan, and the sugar-growers that they cannot compete with Germany. The sugar-growers alone showed that they are subject to an unfair

disadvantage in the foreign trade. Germany, it was stated, pays a bounty of 27 cents a hundred pounds on raw sugar exported, and $38\frac{3}{8}$ cents a hundred pounds on refined sugar. By taxing her own subjects to this amount Germany enables her sugar-producers to sell to foreign countries for less than cost. It was reasonably urged that the amount of these bounties should be added to the tax on German sugar, so that our Government should get the benefit of the German tax. It is noteworthy that our sugar interests did not demand the revival of the McKinley bounty.

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In Illinois as well as in New York an active fight is being made by the best element in the Republican party to prevent the election of the machine candidate to the United States Senate. In Illinois the candidate put forward by the machine is a Chicago Alderman named Martin Madden. In the Chicago Council his rôle is similar to that of Mr. Platt in the politics of New York. He is the trusted friend of corporations desiring to further or prevent legislation affecting their interests. The men and newspapers who are opposing Mr. Madden's elevation to the United States Senate do not hesitate to charge personal corruption against him. Since 1890 twenty-nine valuable franchises were granted by the Council of which Mr. Madden was a member, and the leader of the majority. "Of the disreputable history of these six years," says the Chicago "Times-Herald," "he can well say, 'Part of it I saw, and a great part of it I was.' Almost invariably when these ordinances, reeking with corruption, are traced to their source, Madden is found in the neighborhood either openly aiding or secretly advising their promoters." A great public indignation meeting has been held against his election to the Senate, but the engi-

neers of the State Republican machine seem loth to change their plans. The boldness with which public sentiment is defied lends further support to the generalization that the power of the machine increases with the size of the State, and the greatest States are the most certain to be represented by men of the Platt, Quay, Madden type. What New York and Illinois need is a direct primary system by which the names of candidates for the Senate must be submitted to all the voters of the party to which they belong. In South Carolina this system was established by the Reform party a few years ago, and this year resulted in the defeat of Governor Evans despite the determination of the "machine" to make him Senator. Should Platt's name and Madden's go before the Republicans of New York and Illinois, they would not get one-quarter of the votes.

A plan has been put in operation by the Illinois Central Railway Company by which employees are encouraged to become stockholders. If the plan succeeds, it will establish some degree of co-operation between employers and employed. For the employers this would bring a lessening of the liability of strikes and a stimulus to the efficiency of employees, while for the employees themselves there would come about a more direct sense of responsibility and interest, and an increased independence proportioned to the increase in their savings. The stock is offered on easy terms, any employee being permitted to apply for one share at a time, for which he may settle on pay-days in installments of \$5, or multiples thereof. Interest on payments is allowed at the rate of five per cent. a year until the installments equal the price of a share, when dividends take the place of interest. Should payments for stock be discontinued, the money is returned with accrued interest. The plan is in every way a laudable one, and the terms offered are as generous as the employees could well ask. At the same time it is not likely that these terms will be widely accepted. Five per cent. assured interest on very small savings may prove a considerable boon to the employees on the Illinois Central, but railroad stock netting five per cent. is not so attractive an investment to them as it is to persons of larger means having idle funds at their disposal, and no idle time to look after petty loans. Illinois wage-earners, as a rule,

are either renters paying at least ten per cent. interest on the capital invested in their homes, or else are borrowers paying at least seven per cent. interest on their mortgages. Even those who own their homes free of debt have no difficulty in securing more than five per cent. from investments more secure than railroad stock. As between the local building and loan association and the form of co-operation proposed by the Illinois Central, they will almost uniformly choose the former. Nevertheless, the spirit manifested in the new plan is admirable, and whatever results come of it will be in the direction of progress.

A retrospect of the business world for 1896 shows that year to have been a depressing one. This depression is reflected by the expenditures of our National Government, which have exceeded the revenue by over \$52,000,000, as compared with a deficit of \$35,000,000 during 1895. As a year ago, so now, business conditions are menaced by conditions at Washington, though thus far there has not been so much to fear from the Cuban as from the Venezuelan episode. The former, however, was an unsettling factor throughout most of the year, the first belligerency resolution having been introduced in February. A far more disturbing feature was the principal issue in our Presidential election. The session of Congress, which lasted till the middle of June, was also a continuous cause of uneasiness. The unsatisfactory state of public finances was apparent in January, and our Government invited subscriptions to another loan for \$100,000,000, ostensibly to replenish the Treasury gold reserve. The sale proved successful, but in April gold exports again began. In July a panic was prevented by the deposit from the banks of the metropolis and other cities of part of their gold in the Treasury, and by an agreement on the part of foreign exchange houses to stop the gold outflow. During the succeeding month, by reason both of greater confidence and an increasingly favorable trade balance, imports of gold were resumed, and continued into November. At present the net gold in the Treasury reaches nearly \$138,000,000. The large takings of gold from abroad led to an advance in the Bank of England's minimum rate of discount from 2 to 2½, 3, and finally to 4 per cent. In January last gold was at a pre-

mium; it was so again in July and thenceforward to November. A year ago the rate of money for loans on demand was about 6 per cent., from which during the first half-year it dropped gradually to 3 per cent. In July 6 per cent. became again the rate, and, under political excitement, the rate increased later to 18 per cent., fell off to 7 per cent., and about November 1 advanced to 100 per cent., at which period no time loans could be made. After the election call money dropped to 4 per cent., and a fortnight later to 2 per cent., at which it has since remained.



Bank clearings for 1896 were not so large as those for 1895. During last year there was a decline in the loans and discounts of the banks and also in their liabilities. The business world has lately been shocked by a colossal failure, precipitating many others, a failure due to bad banking and uncollectable assets. Business failures were the largest, both in number and aggregates of liabilities, for any year save 1893. Our exports of merchandise were greatly in excess of those in 1895, while imports were almost correspondingly diminished. The development of electric roads, both in mileage and business, was phenomenal; the new track of the ordinary roads, however, was the smallest for twenty years. More locomotives were built than in 1895, and one-third more freight-cars. A striking number of railways were restored through reorganization to solvency in 1896, among these being the Erie, Atchison, Reading, Northern Pacific, Norfolk and Western, St. Louis and San Francisco, Oregon Railway and Navigation, Oregon Short Line, and the Central of Georgia. The average price of railway stocks is slightly in advance of what it was a year ago; the same may be said of bonds, while Government securities have attained in the last month the highest prices of the year. The same is true of municipal bonds, for which the market has become gratifyingly large. In November New York City advertised bonds rejected two months before, and the entire issue was subscribed for eleven times over. In agriculture we have had a small wheat crop, but the price in the metropolis, 69 cents a year ago, fell to 62 cents, and then rose until now it is over \$1 a bushel. Our slight shortage and the great shortages of Russia, India, Australia, and the Argentine, have caused larger de-

mand and higher prices. For the first time we are shipping wheat to India. The crops of corn and hay were greater than for 1895, but the prices lower. Oats, rye, and barley, with reduced crops, brought reduced average prices. Potatoes were scarcer than in 1895, and brought higher prices. The cotton crop was much larger than for the year previous, and the price has declined from 8 to 7 cents. Sales of cotton were greater than in any preceding year, though Northern spinners have taken 66,000 bales less. Southern spinners have taken 12,000 bales more and foreigners 350,000 bales more. Prices for cotton goods have ruled somewhat less. Sales of wool were only two-thirds of those in 1895. The petroleum production showed a marked increase. A year ago the weekly output of iron was something over 200,000 tons; it gradually fell to 112,000 tons on October 1; it is now over 142,000 tons.



Several months ago six citizens, representing the Reform Civil Service Association, brought suit against the Mayor and other city officials of Brooklyn to prevent the payment of salaries to eleven employees of the city on the ground that these places were held in violation of the Civil Service Law. The case was carried to the Supreme Court, and the decision was rendered on the 23d of December. This decision stated that the questions to be decided were: Do competitive examinations ascertain the merits and fitness of any person to fill any of these eleven positions? Was the action of the Mayor in placing these positions in the non-competitive class a matter to be passed upon by the courts? and Was the proper form of action pursued by the plaintiffs? Justice Keogh, who rendered the decision of the Court, decided that the evidence proved conclusively that the positions could be filled from an eligible list obtained by competitive examination; and that the action of the Mayor in placing such positions in the non-competitive class and allowing the filling of the positions without competitive examinations was illegal and subject to the review of the court. This decision does not settle the matter, as the eleven officials affected will appeal the case. Should the decision of Judge Keogh be sustained, the holders of these positions will have to give place to those who have passed the civil service examination and have been waiting for appoint-

ment. For the most part these positions are filled by men whose predecessors were arbitrarily removed—men to whom the salaries were quite as necessary as to the present incumbents of the offices.

When the present Comptroller took office in Brooklyn, January 1, 1895, the office was run on sound business principles and was equipped in the number of its employees to meet the needs of the city. According to Mr. Shepard, the non-competitive appointees were twenty-one in number. The competitive appointees were eleven in number. These men had held office at periods varying from five to fourteen years. At the end of one year the official civil list of January 1, 1896, shows that the number of non-competitive places in the Comptroller's office had increased from twenty-one to thirty; in the competitive schedule from eleven to fourteen. The increase of the office force in one year was from thirty-two to forty-four. All of the thirty-two subordinates in the office on January 1 of 1895 have been dismissed during the year except four, so that the civil list for January 1 from this one office showed subordinates who had filled their places for eleven months, ten months, nine months, two months, and the like. Preceding January 1 of 1895 the office had required one warrant clerk and one assistant warrant clerk, but during the year nine additional assistant warrant clerks were appointed, and these without competitive examinations. The work found for these extra clerks was due to a new system inaugurated apparently for the purpose of creating salaried offices; it was not called for by any complaint as to the inadequacy of the system that had been pursued by the city officials for many years.

This decision affects the municipal offices of New York quite as closely as those in Brooklyn. The newly appointed District Attorney in New York City, immediately on the publication of the decision by Judge Keogh, stated that the responsibilities upon him were so great that he did not think it practicable that his subordinates should be chosen to any extent by others—which is practically what all heads of departments not in perfect sympathy with the civil service law always say. In the face of the fact that the newspapers have stated that Mr. Olcott would make his appointments

upon the recommendations of the Republican ward associations, his objection to appointing from an eligible list seems a trifle incongruous. There seems to be a misapprehension in the minds of many well-informed people as to the veto power of the heads of departments. The heads of all departments can reject any unfit candidate. Any unfit subordinate can be dismissed. Civil service competitive examinations do not mean life terms. The warmest advocates of civil service do not question that the heads of departments should be allowed to choose their confidential employees, whose success depends on the thorough sympathy and understanding existing between the head of the department and the subordinate.

Samuel Smith, M.P., a distinguished English philanthropist, reformer, and statesman, whose visit to this country last fall excited considerable interest at the time, has published, since his return, some impressions of America received from his extended tour throughout this country. The fact that he is himself a prosperous and wealthy merchant adds great significance to his warnings of the dangers to the United States from the rapid concentration of wealth. After describing the gigantic fortunes accumulated here in a lifetime, he goes on to describe some of the methods of their accumulation:

"One of the most common abuses is to construct immense trusts or combinations to control entire trades, such as the Standard Oil Trust, the Sugar Trust, etc. These syndicates deliberately destroy all competitors by opening stores alongside of them and underselling them until they are ruined. Through dread of this treatment most small dealers are compelled to sell their businesses to the trust, and become their salaried managers. Then, when private competition is destroyed, the price is raised to a point that yields gigantic profit. This process is greatly facilitated by the high protective tariff, which practically shuts out foreign competition. It would be very difficult to carry out such a system in England, as supplies would pour in at once from abroad if prices were raised at home; but in the United States there is practically little foreign competition."

Capital, with honorable exceptions, seems to Mr. Smith "to use its advantages with less scruple in the United States than in European countries, and appears to be less amenable to the moral law or to public opinion." The fact that many of our millionaires have started in poverty in a land where all have equal chances does not help the matter; "these self-made rich

men are often men devoid of a cultivated conscience, just because they have known no life except intense competition for wealth." The excessive contrast between wealth and poverty creates an alarming growth of anarchism of a bitter type, and produces a dangerous development of luxury in New York and other large towns, and a vulgar ostentation fatal to the simplicity of American life and manners. Bryanism was a protest against these conditions; its defeat was a triumph of conservatism:

"But it would be a great mistake to conclude that the reckless abuse of trusts and corporations is condoned by this election. The time is near at hand when strong action must be taken to limit their powers. . . . Ways must be found to curb these illegitimate uses of capital, or a wild burst of socialism may wreck the American republic at no distant date. . . . The great farming class is the backbone of the country. It is deeply in debt to money-lenders; it pays a usurious rate of interest, often 8 per cent., a heavier charge than our farmers pay for rent. The extremely low prices of late years have hardly left a margin for living expenses after paying this exorbitant interest."

Mr. Smith also urges the importance of finding some method of compelling these huge capitals to contribute more than they do to National taxation, even if it should be necessary for this purpose to amend the Constitution and provide an income and an inheritance tax. These views, if expressed by a Western politician, would be termed Populistic; when editorially advocated by *The Outlook*, they have been stigmatized as radical and dangerous. It is therefore worth while for our readers to see that they are shared by a conservative and Christian statesman of Great Britain, whom no one would accuse of being either Socialistic or Anarchistic. It is a great advantage sometimes for us to see ourselves as others see us, even although the picture is not flattering.

The meeting of the American Historical Association, held in this city last week, was attended by a large number of historians and teachers of history in colleges and universities. A number of papers were read, and there were many interesting discussions, the Rev. Dr. R. S. Storrs delivering the annual address as President of the Association. The chief significance of the session is to be found, perhaps, not in any specific paper or discussion, but in the manifold evidences afforded of the deep and vital interest in historical study in this

country. No field of knowledge has been more carefully explored of late, or has shown sounder development of method and spirit, than the field of American history. Historical teaching in the colleges and universities has gained immensely in freshness, originality, and the power of awakening a vital interest in the subject; while the group of historical students pursuing lines of original research has received constant and, in many cases, brilliant additions during the past few years. In fact, there is no department of our intellectual activity which is more interesting or promising than historical study, and the number of important books recently published dealing with this field shows that we are not only working it thoroughly, but that we are developing that combined historical and literary power which makes the production of sound historical writing possible. We had at an earlier time a group of distinguished historical writers, but at no time has the study been carried on over so broad a surface and along such intelligent lines.



Two events which have just happened of interest to Canadian Roman Catholics are the death of Archbishop Fabre, of Montreal, and the pastoral denunciation of the French paper "*L'Électeur*." Ten years ago, when Monsignor Taschereau was elevated to the Cardinalate, Monsignor Fabre was made Archbishop of Montreal. During the latter's episcopate, as during his priesthood, he strove to promote harmony among all classes and creeds. At many critical periods he stood for Montreal's best interests, notably at the time of the Northwest Rebellion and in the small-pox epidemic. He was a devoted champion of temperance. The passing away of one who had promoted good will coincides with the pronouncement from Archbishop Begin, of Quebec, proscribing the newspaper of that province. The paper's offense is that it has published an article supporting the Premier, Mr. Laurier, approving his settlement of the Manitoban school question, and denying the Church's right to dictate to the people in matters purely civil. Henceforth, under pain of excommunication, Roman Catholics may not read "*L'Électeur*." This means ruin for the paper, as its constituency is almost entirely Roman Catholic. It is not surprising that the editor and publisher have protested

and will appeal to both civil and ecclesiastical authorities for redress. It would be interesting to see this case ultimately carried on its civil side to the Privy Council of the Empire and on its ecclesiastical to the Pope himself. This challenge to citizenship may one day bring good to the entire Dominion, but its present influence can hardly be favorable to the Prime Minister, who is dependent upon the support of the French Roman Catholics for his tenure of office. The clericals have it in their power to endanger the present Canadian Liberal Government, and the action in Quebec is but another instance of the baleful influence of the priesthood in politics.



An equally interesting Canadian matter is the work now being accomplished by the Tariff Commission at Ottawa, especially in its relation to our own tariff. The Canadian ministers are endeavoring to effect a general reduction of duties in such a way as to help and not hinder native industries, and there is at least an attempt to draw a distinction, not between class and class, but between the man who is being aided at the expense of his neighbor and the man who is bearing the burden. It will be comparatively easy to reduce the entire Canadian tariff in comparison with the task of arranging for a proper reciprocity with this country. As our readers know, Canada may not make a treaty without the consent of Great Britain, and it is hardly likely that Great Britain or the United States would approve of a reciprocity which might be in the end unfair. The Treaty of 1854 provided reciprocity in natural products only, but we would wish to pay with our factory goods for the natural products we take from Canada. In that case Canada must make free to England not only the natural products made free to us, but also factory goods which would be made free to us. We must share the privilege of sending factory goods into Canada with our chief commercial rival. The Canadian Liberals now propose that the factory goods subject to reciprocity shall be goods in which Great Britain cannot compete successfully—goods, therefore, which Canada can make free to the British manufacturer without prejudice to our manufacturers. This very plan was proposed twelve years ago. The present Canadian duties on manufactures average about thirty per cent. British goods are treated precisely

the same as American. Last year we sent about \$60,000,000 worth of goods into Canada, but the Canadian Liberals claim that under a mixed reciprocity we would sell to Canada much more than at present. Canadian exports to us are not far from the above figures, but for nearly every year of the century Canada has bought more from us than she has sold to us. However the matter may be settled temporarily, it cannot be but a question of time before the artificial difficulties between Canada and this country are removed and trade between customers of the same race, currency, manner of doing business and manner of government—between customers who even talk to each other by telephone—shall become unchecked.



The French Senate contains three hundred members, of whom seventy-five were originally elected for life by the National Assembly, which created the present form of French Government, and whenever vacancies in this rank occurred, they were originally filled by the vote of the Senate itself. During the past twelve years, however, the distinction between life Senators and Senators regularly elected has practically been abolished, no new life Senators having been elected during that time. Under this system the life senatorships will be gradually absorbed, and when that comes about, if no change is made, one-third of the members of the Senate will be elected every three years, the term of office being nine years. Elections were held last Sunday, after the usual French custom, for one-third of the members of the Senate, and the elections, so far as can be judged from returns at the moment of writing, indicate a defeat for the Radicals, who in a number of districts made an attempt to oust the Moderate Republicans. Out of 97 districts 53 elected Moderate Republicans, 11 Conservatives, and 18 Radicals. In several departments the Republican victories were very significant. Not only have the Republicans defeated the Radicals on the one hand, but they have gained three seats from the Conservatives on the other. The newly elected Senators include many well-known public men.



The English Government is now confronted by what the English newspapers are calling in a humorous way the new Irish rebellion. Comment was made in

these columns a week ago on the discovery that Ireland has been paying the sum of about \$12,000,000 annually for a number of years past in excess of her proper proportion of taxation. This discovery has awakened immense interest in Ireland, and has had the extraordinary effect of uniting all the factions in one party. After years of dissension, men of both creeds and of all groups are now working together to get out of England money which they claim Ireland has overpaid. This claim is based on the report of the Financial Commission, a large majority of the members of which were nominated by Mr. Gladstone three years ago, and which has been presided over by Mr. Childers and by a well-known Irishman, The O'Connor Don, in succession. A large majority of the commissioners have reported, as a matter of fact, that Ireland has been overcharged about two and a half million pounds a year. A little recent history will clear up the situation. When the Home Rule Bill was introduced by Mr. Gladstone in 1893, the financial clauses were framed on the assumption that the three countries should be fairly taxed, according to their relative wealth, for Imperial support. That seemed a fair principle; but the Tories protested against what they called the gross injustice to the British taxpayer. The Irish Nationalists retorted hotly, Mr. Sexton and Mr. Redmond declaring that the financial clauses, instead of being favorable to Ireland, were distinctly unfavorable, and that that country was already overtaxed; and the Irish members made a request for an inquiry, to which Mr. Gladstone promptly acceded, and the Commission was appointed. As it was the Conservative opposition which compelled the appointment of the Commission, the Conservatives were placed in an embarrassing position, and as a result they are now divided on the question of the justice of the Irish demand for a rebate. The London "Times," which is attacking the report with great vigor, declares that the only reason why Ireland pays more proportionately than Great Britain is because poverty is always more heavily taxed than wealth—which is a somewhat dangerous ground upon which to base political action in these days.



The recent revelations with relation to Von Tausch, the head of the secret police at Berlin, not only furnished material for

a shameful scandal, but have very seriously disturbed those who stand nearest to the Emperor. In 1878 Bismarck created a secret police for the double purpose of reporting to him the doings of those whom he regarded as dangerous to the Empire and to keep some control of the press, a power which the Chancellor was keen enough to recognize, but which he despised. He was further aided in the organization of this subterranean force of spies and in making it effective by what is known as the Guelph Fund, which was supplied by the sequestered income of the Hanoverian Dynasty. So long as Bismarck was at the head of the State the operations of the secret police were out of sight, but when his successor was appointed, and antagonisms began to show themselves, then the possible misuse of such a force soon became evident. The secret police, it is now believed, were intensely hostile to Count Caprivi, and very likely had something to do with his dismissal; and they are now as hostile to his successor, Prince Hohenlohe, and especially to the Foreign Minister, the Baron von Marschall, a man of a good deal of vigor and courage. They have endeavored in many ways to flurry and humiliate Von Marschall. When the Minister's patience was finally exhausted, he turned upon his foes, brought them to book in the courts, and has unearthed a disreputable conspiracy, which comes very near to the person of the Emperor himself.



During the recent visit of the Emperor of Russia to Germany, the Emperor of Germany made a speech at Breslau, which was misreported in a vital particular. A German newspaper published what it claimed to be an explanation of the blunder, in which it declared that Count Eulenberg had deliberately altered the Emperor's speech under English influence, and for the purpose of preventing a good understanding between Russia and Germany. Count Eulenberg promptly brought an action for libel. The newspaper people declared in advance that they received their information from the Foreign Office, and indirectly from Baron Marschall himself. The Baron thereupon announced his determination to get at the root of the matter. He caused the arrest of Von Tausch, the head of the secret police, as the result of a confession of a member of that body, who declared that he had been directed by Von

Tausch to tell a series of lies for the purpose of influencing the Emperor against the Foreign Minister. This is only part of an extremely disreputable intrigue brought home to a group of men who stand very close to the Emperor himself, for it is believed that behind Von Tausch stand either Bismarck or some other great personages who are determined to overthrow Baron Marschall. Two of the leading agents of the secret police have been found guilty and condemned to eighteen months' imprisonment, and it now looks as if the head of that force would go the way of his subordinates, and as if possibly the discredit brought upon the force by these revelations might secure its abolition.

The three men who were last week convicted in Sofia of the murder of Premier Stambuloff, of Bulgaria, on July 15, 1895, were undoubtedly the actual perpetrators of that crime, and as undoubtedly were but tools in the hands of others. The widow of Stambuloff only gave voice to the general belief when at the trial she cried, "The real murderers are now in political power. I will not testify against these wretches." The political aspect of the case is emphasized by the absurd sentence of three years' imprisonment awarded men shown to have been beyond doubt guilty of an assassination committed with the utmost brutality. Stambuloff was a man of strong patriotism and of genuine devotion to the interests of Bulgaria. He moved among plots and counter-plots, and was not over-scrupulous in choice of means. His death was the direct outcome of the execution of Major Panitza, who had led a conspiracy which involved the army, and which was aimed at the destruction of Stambuloff and the ascendancy of the Russian faction. Panitza was duly tried and condemned, but Prince Ferdinand at first refused to sign the warrant, and only did so when he was himself out of the country, and then only under something very like a threat from Stambuloff. The latter was left to bear the main responsibility for Panitza's death. Attempt after attempt was made upon the Premier's life, and the murder of the Finance Minister (Beltcheff) and that of the Bulgarian agent at Constantinople (Vulkovitch) were parts of the murderous conspiracy against Stambuloff. In 1895 Prince Ferdinand saw with ill-disguised pleasure the political downfall of his Prime Minister, and

when, not long after, the murder took place, there were not wanting those who openly said that the Prince was at least in sympathy with the plot. Stambuloff has often been called Bulgaria's man of "iron and blood." He had few friends, was imperious and stern, knew not what personal fear was, was a "good hater" and relentless enemy, and, when he had power, ruled with never-relaxing energy.

The new Greater Republic of Central America, composed of Salvador, Nicaragua, and Honduras, has now been formally recognized by President Cleveland. In receiving the Envoy of the Diet of the new Government, President Cleveland properly congratulated the Central American States on their closer union in the interest of a common defense and general welfare. The Governments of Costa Rica and Guatemala (the two richest and most progressive of the isthmian countries) are favorably disposed toward the union already accomplished by the others, but are prevented by their constitutions from joining it without the full approval of their legislatures. It is expected that this approval will be secured in a few months. When Guatemala and Costa Rica join the republic, the word "Greater" will be dropped from its title. The Diet of the new Greater Republic, which met in Ampala, Salvador, last June, and remains there, will be transferred to the capital of one of the other countries next June, and in turn to the capital of each of the others for a year. It has exclusive control of the foreign relations of its members, and of any questions arising among them. It is to be hoped that this wise consolidation may lead to a cessation of the internecine wars which have been so characteristic of the history of these little republics.

In these times of detail and of specialization it is refreshing to read of a plan which Lord Acton (the Professor of Modern History at Cambridge, England) has just proposed. It is a plan at once worthy of himself and of the traditions which are part of his distinguished chair. With the assistance of the best writers, he expects to prepare a comprehensive history of the world to 1900. It will be like a continuation of Gibbon. The contributors already announced include many eminent historians, while no name as editor could be bet-

ter than that of Lord Acton, whose encyclopædic knowledge is only excelled by his singular catholicity of judgment. The scope of his great plan recalls that of the classic historians—of Herodotus, whose work was to gather up the scattered records of the earth; of Tacitus, who knew that Rome meant the world; of Gibbon, with his wide appeal. We still turn with equal relief to the largeness of a Ranke from the extreme detail of a Freeman or the prejudiced one-sidedness of a Froude. Furthermore, no real history—that is, history which chronicles the progress of economics, education, literature, religion, as well as the ups and downs of dynasties and wars—can proceed on any other basis than that followed by the three or four greatest historians. It is not too much to say that the new English school, represented by such names as Lecky, Stubbs, Bryce, Gardiner, and Creighton, has already given us reliable, if soberer, material than that furnished fifty years ago by more brilliant but more biased men. Again, to the conscientious reader Lord Acton's plan will economize both time and space. It should present in concise form what a student cannot now attain save by the reading of many volumes, namely, a proper opinion about the causes of any one of the great movements which have distinguished modern history—for instance, about the rise of the industrial spirit. A manifest danger, however, to such a continuous history written by a number of men is the probable lack in homogeneity: to harmonize, while preserving the best in each contribution, will tax even Lord Acton's eminent powers. If he is successful, the work will rank among the greatest achievements in impartial literature; but in any case the plan must result, not only in a magnificent index to modern history, but in a mighty monument of learning.



We can only briefly chronicle this week the sudden death on Tuesday, the 5th instant, of General Francis A. Walker. General Walker served with credit in our Civil War, was severely wounded at Chancellorsville, and was confined in Libby Prison. In the thirty years following the war he had been Chief of the Bureau of Statistics in the United States Treasury, twice Superintendent of the Census, Commissioner of Indian Affairs, Professor of Political Econ-

omy in the Yale Sheffield Scientific School, and President of the Massachusetts Institute of Technology. As an economist and statistician, as a writer and as a teacher, he held an important place in American life. Among his more important books are "The Wages Question," "Money," "Land and Its Rent," "Political Economy," and "International Bimetallism." Next week we shall try to give an adequate estimate of the character, teachings, and work of General Walker.



The New Charter

The problem of city government has always been an unsolved problem; most of all difficult of solution in a democratic country. Village democracy is impracticable for a conglomerate and crowded population of three millions of people. How is it to be modified so as to secure individual liberty, administrative efficiency, and municipal purity? The proposed charter, an interpretative account of which is given on another page, is the answer of the Commission to this question, and is equally applicable to all large cities in all States of the Union. It deserves wide and careful study. We offer the following suggestions, some in confirmation, some in criticism, of the proposed charter:

I. The line between State and city authority should be carefully and clearly drawn. And the principle of municipal independence should be sacredly respected by the State Legislature. No appeal in municipal matters from the people of the city to the State, any more than in State matters from the people of the State to the Nation.

II. One Legislative Chamber. There is as little reason for two Chambers in a city as for two Boards in a village, unless the upper chamber, as suggested years ago by Francis Lieber, and later by the Tilden Tax Commission, has the exclusive power of levying taxation, and is elected exclusively by taxpayers.

III. As many election districts as there are legislative members; that every voter may know for whom he is voting.

IV. Concentration of executive and administrative power in the hands of the Mayor; who should appoint heads of all departments, and be responsible for all administration. No double-headed depart-

ments, except the Board of Elections, which should be a separate department.

V. No power of the purse in the hands of the Mayor. This is of all legislative powers the last to be put into the hands of one man. If a Board of Apportionment is to exercise the power of the purse, it should be elected on a general ticket by all the city, on a plan giving minority representation.

VI. Some adequate checks on secret and hasty legislation. There are better, because simpler, ways of accomplishing this than two Chambers.

VII. Referendum and Initiative. Particularly, all large appropriations and all acts directly affecting the remote future of the city to be referred to popular vote. The limitations on the power of the legislature should be democratic limitations. The appeal should be to the people of the city, not to the Legislature of the State.

VIII. The provision borrowed by the Charter Commission from foreign cities respecting franchise, which can never be granted for a longer term than one generation.



Government by Injunction

We give on page 192 an abstract of letters from two correspondents and one magazine article, defending "government by injunction." Both correspondents express distrust of juries as a means of securing justice, and preference for "highly trained men like our judges." This incidental allusion in two letters from quite independent correspondents is significant of the real issue involved. The question is not one concerning methods of procedure, such as may be left to the lawyers to be settled by precedents; it is one concerning the very foundations of government, to be considered by the people, and to be settled by fundamental political principles.

Two dangers threaten the Republic—mobocracy and plutocracy; the ungoverned passions of the many, and the cool, calculating, organized greed of the few. The first is hirsute, loud-voiced, barbaric, appalling; the second is genteel, well clad, silent, specious. Those who fear the first will wish to add to the safeguards and strength of vested rights and to lessen the power of the people; those who fear the second will wish to increase the safeguards and enhance the strength of the people, and to lessen the power of wealth. Our

correspondents fear the first peril, we fear the second.

For mobs, though appalling, are generally local and always temporary—mere episodes in our National life. They are generally unorganized and always ill-directed; are as abhorrent to public sentiment as they are hostile to public interest; are invariably disavowed by the very men who have evoked them; and are easily and promptly quelled. It has never been necessary even to summon the militia where the police were efficient. But the greed of concentrated wealth is chronic, and its work is continuous. It is never satisfied and never vanquished. It buys votes at the polls, franchises of city councilmen, special privileges of legislators. The "boss" is its hired servant, and through the "boss" it controls lawmakers and Governors. It escapes just taxation and levies unjust taxation on the people. It has been officially proved to have purchased judges in a few rare instances; it is believed by common fame to have secured the appointment of others who were by tradition and habit identified with its interests. It already controls the output of coal and oil—our fuel and lights; our railroads—the highways of the Nation; our telegraph—an increasingly necessary means of communication; and it is even now clamorously demanding at Washington special privileges, under guise—and let us say in an entirely serene faith—that under natural laws the Nation will get the benefit of these privileges, and is preparing to urge that it may determine the character and control the quantity of the currency of the country. In its highest and best form this plutocracy believes in the aristocracy of wealth and disbelieves in the reign of the common people; in its worst forms it uses without scruple the most corrupt methods to secure the most selfish ends.

One of our correspondents fears a second French Revolution. There would have been no French Revolution if there had not first been an *Ancien Régime*. If concentrated wealth under the Bourbons had not proved itself inhuman and despotic, there would have been no mob in Paris. The only danger of revolution in the United States is that threatened by a wealth too powerful to be controlled by law and too despotic to be endured by a free people. It is the despotism of wealth which has caused most labor riots both in England

and America. To the despotism of wealth, not merely to the insane and criminal ambition of Debs, the Chicago riot may be traced. The Pullman Car Company had felt the effects of hard times. Justice demands that such effects should be shared in equitable proportions by capitalist and laborer. But there was no justice in the Pullman Car Company. It continued to pay its dividends and its high salaries, and to exact its high rents, while it cut down its wages. The Chicago railway strike was a preposterous protest of sympathetic workmen against this gross injustice. We neither justify, excuse, nor palliate the railway strike in thus tracing it to its cause. We reaffirm what we affirmed then, that the first duty of the Government was to quell the mob and restore order, at whatever cost. But, that duty done, another duty remains: to consider what provoked the unreasonable passions of the mob, and how similar provocation may be prevented in the future. It will not be prevented by denying to men accused of crime the right of trial before a jury of their peers. There is no better way to stimulate lawlessness than to deny to complainants the long-enjoyed protection of the law.

We do not inveigh against the rich. Wealth is not a vice, nor is poverty a virtue. Wealth is a legitimate reward of industry and thrift, and the desire to acquire wealth by honest methods is a normal and praiseworthy desire. But that greed of accumulation which is the characteristic vice of America is neither normal nor praiseworthy—it is diseased and abhorrent, and the methods of accumulation are too often not honest but flagrantly corrupt. The dangers to American institutions from plutocracy have been pointed out to us by such clear-eyed and disinterested observers as Alexis de Tocqueville and James Bryce, and it is folly to ignore them. We cast no obloquy upon our judiciary. Our judges, both State and Federal, have been, with rare exceptions, honest, capable, and faithful men. Neither do we deny that the Federal judges had power to grant a blanket injunction in the Debs case, and to enforce it by contempt proceedings. The decision of the Supreme Court of the United States is conclusive upon that question. But we affirm that the judges *ought not* to have such power, and that Congress ought, by proper legislation, to deprive them of it.

Respect for our judiciary does not blind

us to the lessons of history. We do not forget at what cost the right has been purchased of every person accused of crime to a trial by a jury of his peers. We do not forget that the equity proceedings under which trial and condemnation of an accused by a single judge—or by two judges sitting together—is substituted for trial by jury, are borrowed from the Roman law, and that neither in its ancient birth-place nor in the countries which it dominates has Roman law ever afforded a protection to the poor and the weak against the rich and the powerful. In the attempt to substitute Roman for Anglo-Saxon forms of law we see an attempt to substitute for a system which has ever been the last refuge of the oppressed, one which has ever been the most powerful instrument of oppression. We cannot forget that English history is full of examples of judges and courts subservient to king and aristocracy, successfully resisted only by persistent and courageous insistence on the right of trial by jury. We cannot forget that in our own country the Federal Courts became as subservient instruments of slaveocracy in the days of its power as were Presidents and Congressmen—and far more efficient. We cannot forget that it was neither a President of the United States nor a Northern politician, but the Chief Justice of the United States, who declared that slavery was a National, not a local, institution. Human nature is to-day what it was in the days of Charles I., in the days of George I., and in the days of President Buchanan. The power which seeks to control is no longer that of a king, a landed aristocracy, a slave-holding caste. It is the power of concentrated wealth. It is neither monarchy, oligarchy, aristocracy, or priesthood; it is plutocracy. But we have no reason to think that this power will be less scrupulous in the means it uses to attain its ends than have been the previous opponents of democratic government, nor that a professional judiciary will afford any greater safeguard of individual rights now than then, nor that the safeguards of a jury system will be less indispensable to the protection and preservation of individual liberty.

Such is the real issue involved in the somewhat technical question of "government by injunction." It is vital and fundamental; it cannot be left to the lawyers;

it cannot be settled by precedents; it must be adjudged by the people. On the determination of the issue, somewhat obscurely involved in this question of procedure, depends the maintenance of Anglo-Saxon law and Anglo-Saxon liberty. Whenever this issue is clearly presented to the American people, we cannot doubt what their decision will be.



Lying to the Government

At a recent hearing before the special taxation commission in Massachusetts, one of the best-known assessors in the State gave the following testimony, which he supported by concrete illustrations from his many years of experience in one of the largest cities of the State:

"Take the majority of people, whom I would call in everything else just about as honest as they can be, and they would not misrepresent for the world—but when it comes to taxation they are just as dishonest as they can be, and it is not in any one class either. They lie about different things. They will lie about their real estate just as they will lie about their personalty."

There is no reason to suppose that the standard of morality regarding truthfulness to assessors is any lower in Massachusetts than in the other States. If a foreign ambassador were to write home such an account of our moral condition as the above, he would make himself *persona non grata* at once, and we would vehemently demand his recall for his gross slanders; but as this testimony comes from an exceptionally well-informed citizen, who is in better position to form a correct judgment of our traits than almost any other person possibly could, we must accept his indictment as, in the main, correctly drawn.

When logicians are hard pressed for a demonstration of a truth, they fall back upon the "common consciousness" of the race as a sufficient basis for an infallible proof. The common consciousness of the people of our country seems to be that it is right to lie to the Government in order to cheat it out of taxes, and to put upon other people more than their share. The fundamental justification for this practice is probably this: "Every one will lie, and the aggregate of lies will balance all individual lying, and thus every one will bear his just share of the tax. Otherwise the man who is honest must pay an extra tax. That would make a tax on honesty, which would

be immoral for the State to impose, and therefore immoral for any citizen to assist in imposing, even upon himself. Therefore it would be wrong for me to tell the truth in regard to the amount of my taxable property, and I must lie in order to do what is right."

Beyond question, deception of the Government officials is regarded as a less serious offense than the same degree of deception practiced upon a neighbor. The consciences of many people are doubtless blunted by the current morality which does not sharply condemn such lying. But this is not excusable lying, nor that which the average conscience ought to overlook because of the result. No such question is raised as whether it is right to deceive in order to save life. It is solely a question of self. If the taxpayers lie, as this assessor testifies that most of them do, it is solely for the sake of making so much money by it.

This grade of morals finds a parallel illustration in the attitude of people regarding the tariff laws. If statements of travelers are to be trusted, it is frequently accounted to be entirely right to smuggle. If articles which are liable to duty can be successfully concealed about the person or baggage, or if a sly fee to the customs officer can make him blind to some of the contents of the trunk, this is held by some to be right, because it is only the Government which is cheated. Current grievous complaints regarding the frequency of undervaluations of goods by importers reveal the belief in that line of business that it is right to cheat the Government, if you are not caught at it. One of the bitterest complaints which is made against the Wilson Tariff Act is that it permits undervaluations to such an extent that the only remedy is to adopt the system of specific duties, instead of *ad valorem*, though the former tax the poor consumers proportionately more than those who are better able to pay taxes.

Our entire body politic needs an awakening in regard to its public duties. There is great need for the study of our pressing political questions. But most people are working exhaustingly for themselves during the day, and by night they are so tired that they want to be amused. They have no time for serious thought upon public concerns, and no leisure in which to attend to the development of their political

conscience. Many thousands of our voters hate the mention of politics. They wish that elections came only once in ten years, in order that they may not be disturbed by public duties. Good government they seem to regard as their rightful due from nature, like fresh air and sunshine. They believe that it is right to cheat the Government out of their political service, just as they believe that it is not wrong to lie to the assessors nor to evade the custom-house officers. The political conscience needs quickening until we realize that it is just as much an offense against the moral law to lie in order to escape paying taxes as it is to cheat a private citizen, just as immoral to neglect one's duty to the State as one's duty to his firm or his family.



An Idyl of Motherhood

A book appears at long intervals which refuses to be classified, and which no critic who has any adequate idea of his function cares to treat as a purely artistic product. Such a book is Mr. Barrie's sketch of his mother, "Margaret Ogilvy," which bears the imprint of the Messrs. Scribner, and which has already made a very deep impression by reason of the unusual quality which pervades it.

In this day, when the newspapers leave no reputation to the normal processes of growth, but are continually forcing the note of praise or dispraise, and when so many thoughtless people burn strong-smelling incense at every new shrine which is temporarily thronged, there is a natural tendency among those of keener discernment and more critical taste to look askance at the writer who happens to be widely read and at the book which touches the heart of a multitude. It is, however, as disastrous to cultivate a cynical temper as to indulge in irrational crazes about the latest novel; for the courage to praise generously is even more characteristic of a genuine critical sense than the courage to condemn without fear or favor. The critic shows his discernment by full recognition of a beautiful and tender book quite as distinctly as by that integrity of judgment which refuses to honor the idol of the hour or to be confused by the applause of the unthinking and the sentimental.

"Margaret Ogilvy" is so unusual that some critics cannot see its beauty, because

they declare that such a book cannot be written. There is a certain reserve, too often violated of late years, which is as much a matter of morals as of manners; and the familiar disclosure of personal matters and of family affairs is as offensive as the brutal frankness of some contemporary novels in describing emotions and functions which are sacred, healthful, and noble only so long as they are guarded by the strictest privacy. That a son should paint a portrait of his mother involves so much peril both to the subject and the artist that many are ready to declare that it can never be wisely done; but Mr. Barrie has done it. He has painted his mother, and, incidentally, himself, with a sincerity, a freedom from self-consciousness, and a beauty of skill which lift "Margaret Ogilvy" as definitely above criticism as many books fall definitely below it.

And there is every reason why Mr. Barrie should have written the book, assuming that he had the rare poise of nature which made it possible to do the work with filial piety, with the sanity of a true objectiveness, and with spiritual delicacy. The world sorely needs such disclosures of moral quality, of domestic purity, and of filial piety. In a decade when every form of revolt against the fundamental order of life, and every kind of domestic and social impurity and atheism, have not only found their place in fiction, but have become the very stuff of which the human drama is supposed to be made, such a vision of loyalty, peace, and purity as Mr. Barrie gives us in this portraiture is a service quite beyond those which the man of letters generally has the power of rendering. "Margaret Ogilvy" is, in a true sense, a holy book; and the reader who can weigh it in the scales of a narrowly critical judgment is no more to be envied than the man who can watch unmoved the play of emotion on a child's face, or hear unstirred the familiar speech of a mother whose life is all service as her heart is all love. The sacred things of life are not often put into speech as simple, sincere, and holy as themselves; when they are, let us be wise enough to uncover our heads; cynicism and skepticism have no place in such a presence.

Margaret Ogilvy was a saint, but a very human saint, such as most of us know or have known; and there is nothing the world needs more than the revival of its faith in saints. She was a saint of that

human kind which must be as much a joy to the God of saints as to their fellow-sinners; a saint without a trace of ecclesiastical piety or conventional religiousness; who is simply, unaffectedly, and humanly good after the manner of those who love God like children, and do not form themselves on patterns of human making. She had vivacity, the sweetness which is kept sound by will and wit and sense; she never thought of herself, and her son has not thought of himself; and that is the reason why she was a real saint, and he had the grace and goodness to paint her portrait. The halo is not placed about her head; it is diffused like a holy light through the atmosphere in which she lived her humble life.

It is well, too, that this generation should discover afresh the deep and significant beauty of one of those great human relationships which are so familiar that the divinity sometimes escapes from them, and so common that we forget that they form the richest educational influences to which the race has been subjected. Mr. Barrie has written the idyl of motherhood; and he was able to write it because he saw its eternal meaning as a son, and brought to it the reverence of an artist who cast the world out of thought in the sacredness of his task. In this simple record of simple lives one feels something of that depth which opens up in some of the Old Testament pictures; look steadily at this homely portraiture of a mother's love and life, and its lines deepen and expand to express eternal relationships and immortal affections. It is but a step from the human to the divine, but how few there be to take it!

And this suggests the characteristic of the book in which resides alike its artistic perfection and its spiritual significance: its combination of extreme simplicity with deep feeling and imaginative suggestiveness. Nothing could be more simple than the material with which Mr. Barrie deals; the plain surroundings, the homely ways, the common human relationships. And yet out of this apparently commonplace material what depth of vision, what tenderness of feeling, what beauty of workmanship! Here lies, surely, the secret of all holiness and of all art; the manifestation of that power which gives command not only of what is in life, but of that genius which sets the most obscure things in the light of a divine order, and clothes them with an imperish-

able loveliness. Wherever men and women live and love and suffer, there are the materials of immortal art; and every human relationship is an open way to the thought and love of God. So slight a book is "Margaret Ogilvy," and so homely its theme; and yet what a glimpse into the sanctuary of the soul and what a piece of art! Let the artist look well at himself before he essays such a task; for this kind comes not forth save from a nature which cares more for excellence than for praise, and more for truth than for either.

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If the chronologer Dionysius the Little had not in the sixth century fixed the era A.D. four years too late, we should now be dating, as we are living, in the twentieth century. It is admitted that the birth of Christ took place at least as early as 4 B.C. of the common chronology, if not one or two years earlier. That the twentieth century is here we shall not realize until we have to write 1901, but really it is here. And much ought to be here with it that is not here. Poorly is the mind of Christ yet understood and shared by his Church. Dimly is it yet conceived what was the secret of Jesus' power, his profoundly pervading consciousness of eternal unity with God in one spirit, one life. Few hearers of the Gospel yet realize what is the difference between a rich living and a rich life. Few prize the life at its real value above the living. The nineteenth century has abundantly equipped us with the mechanical apparatus requisite for the highest civilization. But such civilization has yet to be striven for—that civilization which, as Matthew Arnold has reminded us, is in nothing less than the moralization, the humanization, of society. But history shows the progress of mankind to have been through a rhythmical alternation of material and moral advances; first the natural, said Paul, then the spiritual. And auspicious signs are already discernible that what the nineteenth century has done for progress in material things the twentieth century is to do for progress in things moral and spiritual. But it will do it only as we do it.

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Readers of The Outlook will learn with regret that Mrs. Henry Ward Beecher met with a serious accident during the holidays.

While on a visit to her son-in-law, the Rev. Samuel Scoville, of Stamford, Conn., Mrs. Beecher fell and broke her hip. Although she is at the present writing resting comfortably, it is not probable that, at her age of eighty-four years, she will ever again be able to take up the ordinary course of her life, which has been a very active one. Up to the time of her accident her pen and hands had not ceased to do the work which they had so long and so faithfully performed.



The Spectator

"I am looking forward with great satisfaction to spending my last days in a hospital," said his unworldly friend to the Spectator the other day. "I have always envied people who were obliged to go to those delightful places, with their long rows of snowy beds, their clean-scrubbed floors, their perfect order and quiet, and, above all, their lovely angels of mercy, those white-aproned, soft-handed, gentle, patient nurses. I have felt it to be one of the hard things of fate that I have always been so abominably healthy that I could not know the joys of convalescence in a great hospital. But I'm going to one of them when I get old enough." The Spectator thought of the lovely home and its lovelier mistress that his unworldly friend was so willing to leave for the imagined delights of hospital life, and put his friend down as belonging to that half of the world which always thinks that what it hasn't is better than what it has—and is always mistaken.



The next Sunday the Spectator went on an errand of mercy to one of these great hospitals. And as a result of his experience he wishes to say that he thinks there can be no more merciful errand than that of visiting a sick friend in a great hospital. System and order and long rows of snowy beds and even soft-handed, gentle nurses can never make up for the lack of one's friends in the time of suffering. The Spectator went to see—may he say, by way of contrast, a worldly old friend who was spending his last days in a hospital. He was there, not by choice, but by necessity. This practical friend found his hospital bed not altogether one of flowery ease. While he was in many ways well taken care of, his special grievance seemed to be the lack of personal interest in their patients on the part of physicians and attendants. "They seem to regard me simply as a 'case,'" complained the old man. "They take only a scientific interest in a fellow. If one's 'case' is a little peculiar, he gets some attention; but if he's only an ordinary sick man, he gets no human interest or sympathy. I'm not blaming these people. They're doing their day's work like the rest of us when we're able, and they can't be always in a pitying

mood. The doctors and nurses do their best when they happen to be conscientious, and when they're not so conscientious they do something less than their best, like the rest of us again. But then there are a good many grades of labor in these big places, what with their elevators, and wagons, and messengers, and orderlies; and some of the help have no call to be in a hospital. Now the other day I left my pocket-knife on the table by my bed. It was a good knife. I paid a dollar and a quarter for it a good while ago. When I woke up, I found that somebody had carried it off. Is that the right way to treat a sick man?"



And the Spectator thought, and said, that anybody who would pocket an invalid's knife, while he was asleep, ought to be at work in a penitentiary instead of in a hospital. This was an extreme case, of course, of the lack of friendly interest of which hospital patients complain. Much, too, depends upon the patient himself. The nurse and the physician are often greatly tried by irritable and whimsical patients. The Spectator has, on the other hand, known of cases where warm attachments have sprung up between hospital attendants and their charges. But, too often, sympathy and kindness give way to perfunctoriness and professionalism in those who make a business of caring for the sick; and this leads the Spectator to say that there is no finer field for the genuine philanthropist than in the daily work of the hospitals and infirmaries of the country. And by the genuine philanthropist the Spectator means not merely those—however estimable they may be—who endow these institutions; such generosity means frequently only the sacrifice of one's "wife's relations" on the altar of philanthropy; he means personal ministration, whether as a part of one's daily activity or in more intermittent effort. If you can do nothing more, go and talk cheerfully to one of the "shut-ins" somewhere on your next holiday, says the Spectator as a closing adjuration to the patient reader.



This adjuration may sound a little trite—to the well man; but if this paragraph should happen to be read by any one in the convalescent ward of a hospital, the Spectator feels sure that it will be approved as a word in season—for was not the Spectator himself once a patient in such a ward? and did he not only last week see a strained, wistful, pathetic face in one of the public wards in a great city hospital—a face that haunts him still? It was that of a man who occupied a bed *next* to the bed of a patient who had friends. The favored man, basking in the affection of his loved ones, was radiant with happiness; while his neighbor seemed to feel that he was alone in

the world, abandoned to his fate, and yet still hoping against hope that some one might come in upon whom he could bestow the benediction, "I was sick, and ye visited me." The Spectator reiterates his conviction that the genuine philanthropist is the one who makes the most of opportunities such as this for carrying sunshine and joy into the dark chambers of the house of pain.



The Spectator's seat-companion on the last stage of his journey was evidently a priest, or a member of some religious order. Although his face was the embodiment of good nature, and was seamed with lines telling of smiles which went so deep that they could not escape again, the Spectator was slow in speaking to his fellow-traveler. We sometimes get tired of trying to be agreeable, and leave it to the other fellow to begin. The Spectator was in that mood. But time hung heavy after three days of travel, there wasn't anything particularly interesting in the landscape, the daily paper was exhausted, and the Spectator forgot his resolution and spoke. And this is one of the yarns that followed, which seems of peculiar pertinence now that we hear so much of the dangers of the wayfaring man in the great Western metropolis.



"Our Order's headquarters in Chicago," said the good Brother, "are not many blocks from the post-office, which, as you know, is in the heart of the business portion of the city. The streets in the vicinity of the post-office are usually thronged at night, and are brilliantly illuminated. The young man who acts as our messenger, but who does not wear the Order's costume, was sent one evening about nine o'clock to the post-office. In returning, while on one of the main streets, he was jostled by a man who seemed very anxious to get through the crowd and in front of him. This was just before they came to one of the dark alleys which intersect the principal streets in Chicago. As the messenger crossed the alley the man in front turned, seized him, and, with the aid of a second man who had been standing on the corner, hustled him into the shadow of the alley. There, before he could make any effective outcry, he was knocked senseless with a sandbag. All this happened in a few seconds. The young man did not recover his senses for nearly an hour. Then he found that his watch and money were gone. He rose and staggeringly made his way to the nearest police station. His statement that he had been sandbagged and robbed was received by the officer in charge with the words: 'Sandbagged, eh? Well, now, young man, why didn't you report this before? Why, we heard about that nearly an hour ago! Where've you been keeping yourself all this time?' The astonished messenger could only reply that he had come to

the station-house as soon as he had regained his senses; and the official nonchalantly repeated, as he turned the case over to a subordinate, 'I tell you your news is old. We heard all about it here fully an hour ago!'" The Spectator thought that this police captain must have a fine instinct for getting at the humorous elements of his daily work; but the victim of the highwaymen did not appreciate the joke, and the narrator of the experience told it, not as a humorous story, but as an illustration of the prevalence of crimes of violence in the Western metropolis, and the indifference of officials who have become habituated to reports of highway robbery.



As the Spectator was walking along Broadway the other morning he fell in with an old-time commercial traveler. The typical old-time traveling man, as distinguished from the later variety, was regarded as the possessor of unbounded assurance as his principal stock in trade. He it was who has given point to the numberless newspaper witticisms on the "drummer's" colossal "cheek," "gall," "nerve," and other words and things which the Spectator's regard for his Addisonian forbears makes him hesitate to write. The passing of the old-time "drummer," the Spectator was informed, has been hastened by the measures adopted by the great commercial houses to protect their heads from his beguiling arts. "All these big places," said the Spectator's acquaintance, "have a man at the door whose special business it is to intercept commercial travelers who might otherwise take up the time of the great man who runs the business. It's very hard to elude this 'man at the door.' Now, over there is a house where I tried for a couple of years to get past him, and to see a member of the firm. Finally I succeeded. Was I 'phased' when I was admitted to the presence? Not a bit of it. When I got this great man's attention I struck an attitude and said, impressively: 'Mr. Blank, allow me to say that I'm disappointed. I have been trying for two years to obtain an interview with you. I have, in my time, had audiences with senators, ambassadors, and kings, but never have I had such difficulty in securing an interview with any man as with you. And now I'm greatly disappointed; for I find you're a very ordinary-looking man after all!' Well, sir, the man burst out laughing. He'd been so accustomed to flattery and fear that when he met a man that talked to him straight he liked it. And I sold him a big bill of goods." But the old-time commercial traveler had a distinctly unprosperous air, and the Spectator concluded that this method of conquering a business man's good will must be a somewhat precarious one, and that the newer methods are probably more agreeable as well as more profitable to both travelers and their customers.

The Greater New York Charter

Is It an Improvement?

By Charles B. Spahr

THE important question to answer respecting the proposed charter of Greater New York is not whether it is an ideal charter for a democratic community. If it were, it would be rejected. As compared with most American cities, New York is not a democratic community. Its very size hinders democracy. Democracy means the control of public affairs by the opinions of the entire public. In a New England town, where all the citizens know each other, and have personal knowledge of all the affairs acted upon by the Selectmen, complete democracy is possible; but in a city like New York, where not one per cent. of the citizens know each other, and where only a small part of the public affairs come under the direct observation of any part of them, the democratic character of the local government is necessarily limited. More than this, however, the democratic character of the government of New York is limited by the fact that relatively few of her citizens (18 per cent. only) are of American parentage, relatively few are educated, relatively few (7 per cent. only) are home-owners. Those things which in our smaller towns lead a large proportion of the citizens to give close attention to public affairs are notably wanting in New York. The government of every city must be adapted to the habits and the conscious needs of the mass of its citizenship. The fact, therefore, that the proposed charter for Greater New York is not a model charter for democratic communities is in no wise fatal to its wisdom for New York at the present time. The charter is to be commended if it is better than the one we now have, and if it is as good as we are likely to obtain under present conditions.

A RESTRICTED LEGISLATURE

The most notable feature of the new charter is the meagerness of the powers accorded to the municipal legislature. In New England town meetings the legislature—or general assembly of the voters—is omnipotent. In most of our State constitutions the legislature is nearly

omnipotent. In the municipal charters of the great cities of England, Germany, and even France, the supremacy of the legislature is the cardinal feature. In England the mayor is hardly more than the presiding officer of the legislature, and the executive officers are merely the arms by which the legislature carries out its policies. In the proposed charter of Greater New York, as now in New York City, the rôle of the legislature is conspicuously inconspicuous. Somewhat greater power is given to the city than under the present law, but this increase in power is not given to the legislature. Parks may be purchased, bridges may be built, and other improvements of like nature may be resolved upon without recourse to Albany. But the power of the Aldermen to determine how the city's money shall be spent is abridged more carefully than ever. Only by a three-quarter vote may any important expenditures be resolved upon. Only by a five-sixths vote can they be made if the Mayor objects. Only by the consent of a majority of the voters of the entire city can any public work be undertaken which contemplates the addition of \$1,000,000 to the public debt. In determining the appropriations for the current expenses of the city, the Aldermen may insist upon the cutting down of individual items, but they cannot propose new items, or even increase the amounts submitted to them by the Board of Estimate and Apportionment. There is perhaps no legislature in the Western world, and has not been for a century, whose powers have been so restricted as those of the proposed legislature of New York City.

The United States has had but one legislative body whose powers were anything like so restricted. This was the Continental Congress at the conclusion of the Revolutionary War. Its power to print money had been exhausted. It had few other powers besides the power to recommend measures to the State legislatures. Its recommendations were systematically ignored. Under these conditions the

membership of the Continental Congress rapidly came to correspond with the powers they administered. The best men would not serve in such a body, any more than they will now serve in the Board of Aldermen. Had the Convention that framed the Federal Constitution believed that the incompetency of the National Legislature was essential, they would have hesitated to accord to Congress the powers they did accord; but the Federal Convention believed that larger responsibilities would make men of larger caliber anxious to serve in the National Legislature, and that when the National attention was fixed upon the body its deliberations would assume a representative character. They accorded to the new Congress new power, and with new power came new life. Those who believe in democracy will look forward to a time when the charter of Greater New York will accord greater powers to the legislature, and trust that the public sense of the importance of the offices and the greater responsibility affixed to them will lead to the election of legislators able to administer greater powers. The Charter Commission, however, in refusing to accord such powers, has acted upon the general conviction that the present Board of Aldermen is an incompetent body, and has accepted the general inference that legislative government of New York City is a demonstrated failure. While, then, the legislative provision offers no prospect of a regenerated legislature, and a civic awakening such as followed the establishment of the democratic County Council of London, it is probably the only recommendation that the New York public is now prepared to accept.

A DIVIDED LEGISLATURE

Not only has the Charter Commission refused to extend the power of the city legislature, but it has divided that power between two branches. In this respect it has reverted to the model set by the National Government, and followed by all our State Governments. The model, however, it will be recalled, was itself adopted chiefly through imitation of another model—the British Parliament. In England there were two Houses because there were two distinct orders to be represented. The two Houses were a necessity. In our National Constitution they furnished a basis of compromise between the two prin-

ciples of equal representation of States and equal representation of citizens. In the State Constitutions there was not the same reason for the two houses except tradition. In the framing of city charters the only argument for two houses is that greater deliberation can be secured, and that "jobs" cannot so easily be consummated before the public attention is attracted to them. These ends, however, can be better secured by requiring that a certain number of days shall intervene between the vote on the first reading of a bill and its final passage. The discussion of the same bill in a second house composed of representatives exactly similar to those in the first rather lessens than increases the amount of attention given to its details. Certainly the sense of responsibility on the part of the legislators is seriously diminished. Not only is their actual responsibility less, but it is harder to locate. As Dr. Albert Shaw remarked to the writer a few days ago, "the politicians are enabled to play a perpetual game of hide-and-seek." The public can never tell where the responsibility lies for the position of any bill. The whole procedure, said Dr. Shaw, is about as businesslike as if a corporation should appoint one board of directors to transact its business, and then another board of directors to tear up and make over again everything that the first board had finished. The change proposed in the new charter from a single legislative body to a dual one does not seem a change in the direction of progress; but it is part of that distrust of the legislature which animates the Commission and animates public opinion in the city which the Commission could not but represent.

A NAPOLEONIC EXECUTIVE

Over against the weakness and the divided power of the legislature are the strength and unity given to the executive branch of the city government. As the members of the Charter Commission state, the patronage and power given to the Mayor of Greater New York will make him "a dignitary second only in importance to the Governor of the State or the President of the United States." This characterization of the Mayor's power, instead of exaggerating, minimizes it. His power and patronage will far exceed that of any Governor. Greater New York will expend annually through its various depart-

ments upwards of \$60,000,000. This sum exceeds the combined expenditures of the State governments of all the States on the Atlantic seaboard from Maine to Florida. The Mayor, furthermore, in determining the channels through which this enormous sum shall be spent, will exercise a control exceeding that of the Governor of any of these States. His powers in this regard almost equal those of the Governors and legislatures combined. He appoints all the heads of departments except the City Comptroller. He appoints all of the Comptroller's associates on the Board of Estimate and Apportionment, which holds the purse-strings. To find a parallel for such powers in the executive officer of a democratic community we are obliged to go to France in the days of the First Consul. The new Mayor will be, like Napoleon, a dictator by the will of the people. In France it was proposed a few years ago to revive this form of government through the elevation of Boulanger. Boulangism sprang from the same kind of public sentiment that exists here in New York—a contempt for parliamentary government and a belief that it was a hopeless failure. The Commission urges that an executive elected by the whole people may give a government as truly democratic as a legislature elected by the whole people. This was precisely the argument for Boulanger. The answer is obvious. There can be no public discussion of public measures by the executive, and if ordinary citizens can affect the public policy only by their influence upon one man, democracy has practically ceased. Such concentration of power in the hands of a single man not only does violence to American tradition, but is equally out of harmony with the course of development in England, in France, or in Germany, and is not in accordance with the direction of public sentiment in America. As the profoundest American student of municipal government, Dr. Shaw, well says, to concentrate the power over a city into the hands of a mayor is to declare the local government bankrupt and put its affairs in "the hands of a receiver." Such a policy may be resorted to to tide over a crisis, but it cannot be relied upon for the development of municipal self-government along constructive lines.

THE BI-PARTISAN POLICE COMMISSION

There is, however, one idea underlying

this concentration of power which has the approval of students of municipal government in cordial sympathy with democracy. It is that the number of officials for whom the public can vote with any discrimination is limited, and that therefore the responsibility for the execution of definite parts of the public business should not be divided and lost in large boards. The new charter provides that where the work of a department of the city government is principally executive, a single commissioner shall be provided, and that a board should be, appointed only where the work is principally deliberative and discretionary. This principle will commend itself to practically all students of municipal government, and the only criticism to be urged is that the Charter Commission did not follow out this principle more logically. The Department of Police seems to have strictly executive duties to perform. Yet, instead of a single commissioner, there is proposed a board in which both of the great political parties are to be equally represented. The apology offered for this deviation from principle is that the police department has control of the conduct of elections, and therefore that bi-partisanship is essential. But, as President Low has often urged, and as he doubtless urged upon his colleagues on the Charter Commission, the Bureau of Elections in Brooklyn is separate from the police department, and the separation has caused no serious difficulties. The Bi-partisan Police Board seems to be a serious inconsistency in the framework of the new charter. It is, however, as President Low notes, not a change for the worse, but merely a retention of the present system, so far as two-thirds of the population of Greater New York are concerned.

PUBLIC CONTROL OF PUBLIC FRANCHISES

The Bi-partisan Police Commission seems a matter of little importance when we turn to the last and most marked innovation proposed by the new charter. For the first time in this city we have a distinct declaration of the right of the public to the value of public franchises. The Commissioners recognize in the clearest terms that competition cannot be trusted to secure to citizens reasonable rates in the operation of lighting and transportation franchises. They go further and point out that if the management of these franchises were now to be determined upon for the

first time, it might be the part of wisdom to provide that all such franchises should be operated by the public. They refuse to discuss the immediate establishment of public ownership only because the amount of capital now invested in gas and street-car corporations is so great that the city cannot buy them without exceeding the debt limit fixed by the State Constitution. The fact, however, that they are unable in this charter to insure a correction of the mistakes of the past has made them all the more careful in the provisions they lay down to prevent similar mistakes for the future. No franchise can henceforth be granted for a longer term than twenty-five years, and provision must always be made that by the end of fifty years the entire plant of the company chartered shall become the property of the city. By means of such provisions several European and Australian cities are gradually coming into the possession of municipal monopolies without incurring any debt whatever. As compared with the present system of enriching private corporations at the expense of future generations, the proposed system of providing for the enrichment of future generations by securing them the possession of the municipal monopolies is

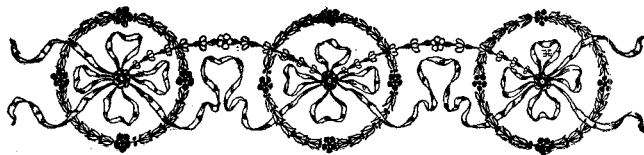
a reform of transcendent importance. This feature of the charter, combined with the moderate concessions made to the principle of home rule, has led the working classes least in sympathy with other tendencies of the charter to welcome it as a step in advance. Such it certainly is. Its worst features are not materially worse than the corresponding features of the present charter. The weak legislature proposed has practically all the powers of the present Board of Aldermen, except the power to give away invaluable public franchises—a power that never ought to be intrusted to legislature, or executive, or judiciary. The omnipotent executive proposed has few more powers than present public sentiment in New York demands that he should have. The experiment of government by one man must be tried and found wanting before even reformers will all recognize that there are no short cuts by which good government can be obtained without educating the mass of the citizens. The fact that the new charter grants to the local government several minor powers now exercised at the State capital, and preserves for future generations the value of future public franchises, leaves a heavy balance in its favor.

A New Year's Meditation

By M. S.

The earth was brown and bare and cold ;
 Another year had swiftly rolled
 Its twelve months' round, and as its life
 went out, it seemed
 To bring to mind all the fond hopes that
 man had dreamed,
 Which in the waking never were fulfilled—
 Every disappointment that had chilled
 A single heart ; every broken vow
 Each day had known ; and now
 The year was going, with bowed and heavy
 head ;
 The whole earth sad,
 And nature, too, seemed dead.

The heavens looked with pity on the earth
 below,
 And, to hide its desolation, sent the snow.
 All that long night the soft white flakes
 were whirled,
 And when the morning came their innocence
 and purity had clothed the world.
 A bright New Year had dawned, which did
 not know
 The sin and sadness that had come a year
 ago.
 The past was covered : God had sent this
 untried year to give
 Another chance to man, that he might
 wake and hope and live.



The Theology of an Evolutionist

II.—Creation by Evolution

By Lyman Abbott

WHEN man would make a rose with tools, he fashions petals and leaves of wax, colors them, manufactures a stalk by the same mechanical process—and the rose is done. When God makes a rose, he lets a bird or a puff of wind drop a seed into the ground; out of the seed there emerges a stalk; and out of the stalk, branches; and on these branches, buds; and out of these buds roses unfold; and the rose is never done, for it goes on endlessly repeating itself. This is the difference between manufacture and growth. Man's method is the method of manufacture; God's method is the method of growth. What man makes is a finished product—death. What God makes is an always finishing and never finished product—life. What man makes has no reproductive power within itself. What God makes goes on reproducing itself, with ever new forms and in ever new vitality. The doctrine of evolution, in its radical form, is the doctrine that all God's processes are processes of growth—none processes of manufacture.

Evolution is the history of a process, not the explanation of a cause. The doctrine of evolution is an attempt on the part of scientific men to state what is the process of life; not an attempt to state what is the cause of life. When Isaac Newton discovered and announced the doctrine of attraction and gravitation, he did not undertake to explain why the apple falls from the bough to the earth, nor why the earth revolves around the sun in its orbit; he simply stated what he had seen—that all matter acts as if its bodies were attracted to each other inversely as the square of the distance. So the evolutionist does not attempt to explain the cause of phenomena; he simply recites their history.

A correspondent recently wrote me a letter saying, in substance, "I am sorry that you have taken up with that dangerous doctrine of evolution. Huxley and Darwin and Tyndall tell us that matter somehow or other once upon a time began to create itself." He is mistaken. He would find it difficult to point to page or paragraph

as authority for any such notion of evolution. Evolution does not undertake to give the cause of phenomena at all; it simply recites the processes of phenomena. A man may be an atheistic evolutionist—that is, he may believe that there is no intelligent cause lying back of them: Haeckel is an atheistic evolutionist. Or he may be a theistic evolutionist—that is, he may believe that the cause lying back of all phenomena is a divine, intelligent, loving Person: Dr. McCosh, of Princeton, was a theistic evolutionist. The evolutionist is simply one who understands the history of life to be a history of growth. "Evolution," says Mr. Huxley, "or development, is at present employed in biology as a general name for the history of the steps by which any living being has acquired the morphological and physiological characters which distinguish it;" and on that Mr. Henry Drummond, an eminent evolutionist, comments as follows:

Evolution is simply history, a history of steps, a general name for the history of the steps by which the world has come to what it is. According to this general definition, the story of evolution is narrative. It may be wrongly told; it may be colored, exaggerated, over or understated, like the record of any other set of facts; it may be told with a theological bias, or with an anti-theological bias; theories of the process may be added by this thinker or by that, but these are not of the substance of the story. Whether history is told by a Gibbon or a Green, the facts remain; and whether evolution be told by a Haeckel or a Wallace, we accept the narrative so far as it is a rendering of nature, and no more. It is true, before this story can be fully told, centuries still must pass. At present there is not a chapter of the record that is wholly finished. The manuscript is already worn with erasures, the writing is often blurred, the very language is uncouth and strange. Yet even now the outline of a continuous story is beginning to appear—a story whose chief credential lies in the fact that no imagination of man could have designed a spectacle so wonderful, or worked out a plot at once so intricate and so transcendently simple.

Evolution, then—let us understand this at the outset—is the history of a process,

not the explanation of a cause. The evolutionist believes that God's processes are the processes of growth, not of manufacture.

We are all partial evolutionists. Every man believes that to a large extent the divine processes are processes of growth. He believes that the rose grows from a seed or a cutting; that all the vegetable matter in the world has come to its present condition by growth from earlier forms. He believes that this principle of growth applies to the animal as well as to the vegetable kingdom. He believes that every horse was once a colt, and every man was once a babe. He believes, too, in growth as a principle of history: that the American nation has grown from colonial to national greatness; that literature has grown from primitive to sublime forms. He thus believes that most of the processes of God are processes of growth.

The radical evolutionist believes that all divine processes, so far as we are able to understand them, are processes of growth; that as God makes the oak out of the acorn, and the rose out of the cutting, and the man out of the babe, and the nation out of the colony, and the literature out of the alphabet, so God has made all things by the development of higher from lower forms. He believes that, so far as he can see, God is never a manufacturer, but always does his work by growth processes. The best simple definition of this process that I have ever seen is Le Conte's: "Evolution is continuous, progressive change according to certain laws and by means of resident forces."

It is, first, continuous, progressive change. The rose the man makes does not go through continuous, progressive change. He makes a little to-day, leaves it, begins again to-morrow, leaves it a year, comes back next year. He finds that he is making it wrong, changes his mind, makes it over again. There is no necessary continuity in his work. The work that man does is not done according to certain laws. It is often arbitrary. He makes the rose in one way to-day, in another way to-morrow, simply because the notion so takes him. His work is done by force external to the thing that is made; not by force operating from within, but by force applied from without. God's work, on the contrary, we evolutionists believe, is the work of progressive change—a change from a lower to

a higher condition; from a simpler to a more complex condition. It is a change wrought according to certain laws which are capable of study. It is never arbitrary. Finally, this process of growth is produced by forces that lie within the phenomena themselves. The tools that God uses are in the structure that is being formed or in its environment. The force that makes the rose what it is inheres in the plant, in the soil, in the sunlight.

The radical evolutionist, then, believes that God's method of work in the world is the method of growth; and that the history of the world, whether it be the history of creation, of Providence, or of redemption, whether the history of redemption in the race or of redemption in the individual soul, is the history of a growth in accordance with the great law interpreted and uttered in that one word evolution—the law of growth. I have not chosen this topic for this series of articles because I wish to make men evolutionists. But I see very clearly that the doctrine of evolution is being accepted by the thinking world everywhere, and I wish to show those who have accepted it that such acceptance does not prevent them from being Christians. Le Conte says that one might as well speak of a gravitationist to-day as of an evolutionist. The belief among educated men in one form or another of evolution is substantially universal. In every college, every seminary, every institution of learning except the theological seminaries—in the investigation of history, of philosophy, of literature, of science, of political economy, in everything except theology—evolution is accepted as the clue by which we are led through the labyrinth of life. And I believe that theology must frankly, and I believe it may gladly, accept this clue which science puts in its hand, and reconcile its philosophy or science of religion with the philosophy or science of life which scientific men in every other department of life gladly welcome.

The former theory of creation was of creation by manufacture. Of olden times the popular conception was that God said to himself one day, six, eight, or ten thousand years ago, "I will make a world;" that He proceeded to make it, in six successive days; and that when the six days were over the world was finished. As science disclosed the history of the past, men

changed their conception of the creative days to longer and yet longer epochs. But still the conception of manufacture lingered in the thought of the Church. Some of the old mediæval writers undertook even to state what time of the year the world was made; one of them, I believe, argues that it must have been in the autumn, because apples were ripe. Creation was conceived as a process of manufacture; and I venture to say that still many persons think of creation as a process of manufacture, and of God as a kind of architect or master-builder, laying foundations, putting up pillars, opening the windows, constructing the edifice, in carpenter fashion. Over against the conception of creation by manufacture, we are coming to accept the conception of creation by evolution. It would require one far more familiar with scientific detail than I am to give the process with scientific accuracy; but it is possible to indicate the broad outlines, and I am facilitated in doing this by a somewhat vague recollection of an experiment which I saw performed by Dr. Doremus many years ago. On the platform where the chemist was performing his experiments was a great glass box, and in that box a colorless liquid, into which he poured a colored liquid—red, if my memory serves me right; and running through this box, with little arms running out from it, was a cylinder, with a crank at the top. While we sat there this colored material gathered itself together in a globular form before our eyes. It was of precisely the same specific density as the colorless liquid in which it had been plunged, so that there was no attraction of gravitation to carry it to the bottom. Then gradually, very slowly at first, the lecturer began a movement with this crank, and the globe, following the cylinder which he revolved, began revolving itself very slowly, and gradually more and more rapidly, and, as it revolved, flattened at the poles, and presently, as the cylinder became more and more rapid, flung out from itself, I forget now whether a ring or a single globe—one or the other.

So we saw before our eyes the nebular hypothesis illustrated. In some far-off epoch misty matter hung nebulous in the universe. It came together as a globe under the law of attraction of gravitation. It began its revolution, set in motion by that infinite and eternal energy which is an infinite and eternal mystery, and which I believe is God. As it revolved, by the

very process of revolution it flattened at the poles. As it revolved it cooled, the mist turned to water, the water to solid. From this revolving globe a ring, like the ring of Saturn, was flung off, and the revolving ring itself was broken by the very process of revolution into separate luminaries. So grew the moons, so the planetary system. In this globe was, as still there is, life; and out of this life grew, as the rose grows from its seed, the lower forms, and, by successive processes from these lower forms, other higher forms, and from these forms others still higher, until at last the world came to be what it is to-day. There never was a time when the world was done. It is not done to-day. It is in the making. In the belief of the evolutionists, the same processes that were going on in the creative days are going on here and now. Still the nubulæ are gathering together in globes; still elsewhere the globe is beginning its revolution; still elsewhere it is flattening at the poles; still elsewhere it is cooling and becoming solid; still elsewhere in it are springing up the forms of life. In our own globe the same forces that were operative in the past to make the world what it is are operative to-day; still from the seeds are springing the plants; still the mountains are being pushed up by volcanic forces below; still chasms are being made by the earthquake; all the methods and all the processes that went on in those first great days are still proceeding. Creative days! Every day is a creative day. Every spring is a creative spring. God is always creating. Such, briefly and imperfectly outlined, is the doctrine of creation by evolution.

Does this doctrine deny, or imply a denial, that there is intelligence in the universe? Is my correspondent right who thinks that Spencer and Huxley and Tyndall imagine that matter makes itself and governs itself? Is it true that the evolutionist believes, or if he be logical must believe, that there is no intelligence that plans, no wisdom that directs? Paley's famous illustration of the watch suggests that a man going along the road finds a watch; picks it up; examines it; sees that it will keep time; knows that there was some intelligence that devised this watch. Suppose this watch which he picks up and puts into his pocket, after he has carried it for a year, produces another watch that will

keep time, does that show less intelligence, or more? Suppose this watch which he picks up and carries in his pocket drops from itself in a year's time a little egg, and out of that egg there comes a perfect watch a year later, does that show less intelligence, or more? Is the natural rose, with all its forces within itself, less wonderful than the artificial rose, which the man makes in imitation of it out of wax? The processes of growth are infinitely more wonderful than the processes of manufacture. It is easier by far to comprehend the intelligence that makes the cuckoo which springs from the cuckoo clock to note the time, than to comprehend the intelligence that makes the living bird which springs from his nest and sings his song to the morning sun. Growth is more wonderful than manufacture. Growth has in it more evidence of marvelous intelligence than any manufacture. In that statement appears the clergyman, says the critic. No! The statement is Professor Huxley's:

The student of nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid egg of some common animal, such as a salamander or a newt. It is a minute spheroid in which the best microscope will reveal nothing but a structureless sac, inclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purposelike in their succession, that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occu-

pied by the spinal column, and molded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work.

That is the account of an evolutionary process by an evolutionist who certainly will not be accused of theological prepossessions.

Does this doctrine of creation by evolution take God away from the world? It seems to me that it brings him a great deal nearer. The Hindu believed that God was too great to stoop to the making of the world, so he hatched out an egg from which issued a number of little gods, and the little gods made the world. Something like that has been our past philosophy. A great First Cause in the remote past set secondary causes at work, and we stand only in the presence of secondary causes. But Herbert Spencer, the typical agnostic evolutionist, affirms that we are ever *in the presence* of an Infinite and Eternal Energy from which all things proceed. True, Herbert Spencer says that He is the Unknown; but the theist who believes with Matthew Arnold that this Infinite and Eternal Energy is an energy that makes for righteousness in human history, and the Christian theist who believes that this Infinite and Eternal Energy has manifested himself in Jesus Christ, and has purpose and will and love and intelligence, believes no less certainly than Herbert Spencer that we are ever in His presence. There is no chasm of six thousand years between the evolutionist and his Creator. The evolutionist lives in the creative days and sees the creative processes taking place before him.

A Sonnet

By Emerson Gifford Taylor

In olden time, in monastery grim,
The friar Angelico with simplest art—
Yet glorious as springing from the heart—
Did vivify those glowing cherubim,
Visions celestial, as they came to him
When awe-inspired he played a humble part
In incensed mass, or when broad Heaven's chart

Unrolled its midnight splendor, starred yet dim.
O dearest friend! Be sure that e'en to us—
Mere novices in life's stern brotherhood—
As to Angelico, 'tis ordered thus
Faithful to reproduce whate'er of good
Shines vision-like within; tho' all untried
Our art, our hands will not an angel guide?

In the White Wood

By Francis S. Palmer

GEORGE BLAKE was staying for the winter at one of the hotel-sanitariums found in the Adirondacks. Though not an invalid, the doctors thought that his lungs showed signs of weakness, and had advised him to spend a winter among the evergreen forests.

This way of spending his time did not greatly please him; all his tastes combined to make him prefer the city and its amusements to the pleasures of the wild woods, which to him seemed so tame. The long evenings that must be passed in the company of the invalids at the sanitarium were certainly not gay; to a man like him they were almost intolerable. Every night he lay awake and thought of the city.

Early on one cold, clear afternoon in February he started for a walk in the snowy forest. Already he was expert with snow-shoes; his light weight and natural quickness, added to the agility coming from years of practice at tennis and polo, gave him the advantage over most beginners.

The invalids, wrapped in furs, and lying stretched out in steamer-chairs that were ranged along the hotel piazza, as if they were on the deck of a great ship sailing through an ocean of snow, watched the young man crossing the open space between the hotel and the wood, and thought what a nice-looking fellow he was. His small size was not so noticeable when he was on snow-shoes.

It was a beautiful winter's day, and doubly beautiful here in the forest. The pure mountain air, which might otherwise have been too keen, was tempered by the gummy, spicy odors of evergreens. He stood still for a moment, looking about and listening. A red squirrel hurried over the snow with quick, nervous leaps, then flew up the rough bark of a hemlock, and, running out on a branch, sat up on its haunches and chattered excitedly; from the dying branches at the top of a giant maple came the busy tap-tap of a woodpecker; there was a sound of gentle, plaintive twittering as a great flock of gray and white snowbirds drifted by, flying far overhead above the tree-tops. It occurred to George Blake that the wintry forest would

be a pleasant enough place—if it were not quite so dull.

The snow had sifted down until it lay four feet deep beneath the trees. Not all of it, however, had reached the ground; some had adhered to the spreading, fan-like boughs of the evergreens until a layer of snow had been formed, and then more and more had settled on this under layer, so that now the boughs hung low down, bowed by the weight of the snow, as boughs in an orchard bend low with loads of fruit.

After walking for about an hour the snow-shoer reached the top of the hill rising behind the hotel, and from here he could look down on a little neighboring lake. On its shore were the log shanties of a Canadian village that clustered around the low bulk of a sawmill. Even George Blake, whose life had not been of a kind to foster appreciation of the beauties of nature in their purity and simplicity, felt the influence of the place—the charm of the woods stretching away on every side, their whiteness blending pleasantly with the grays and browns of tree-trunks, and contrasting with the dark green of evergreen needles. He looked about him, and began to feel a new, strange pleasure.

It was still early in the afternoon, and he continued his walk, going on along the crest of the hill. Before long he came upon the track that a deer had made as it plowed its way through the deep snow—perhaps some buck that a stronger rival had driven from one of the “yards” that the deer make in winter far back in the recesses of forest hills. The track was fresh, and, as a deer could make only slow progress in such deep snow, this one was probably not far away. Blake had not followed the track many minutes when he saw the deer—a buck that was floundering along with great difficulty; at each plunge it sank into the snow above its haunches, and it was panting as if very weary. Its evident exhaustion, added to the fact that its antlers were in the soft state called the “velvet,” when they are useless as weapons, made Blake decide to try to capture it. He broke down a sapling, and made a long, heavy club. The deer, knowing that escape by flight was impossible, had stopped

and now stood at bay, collecting its strength, and sullenly awaiting attack. Blake came nearer, and raised the club; suddenly the animal plunged at him, and before he could leap out of the way, his snow-shoes becoming entangled, it managed to upset him, and trampled upon him and kicked him as he lay in the snow, wreaking on him the fury it felt against its successful rival of the "yard."

When Blake opened his eyes, half an hour later, he was conscious of a pleasant glow of warmth. Some one was bending over him, chafing his hands and rubbing him briskly. He was no longer lying in the cold snow; gradually he became conscious that he lay stretched across the lap of a woman who was sitting on a log from which the snow had been brushed. She was a very large young woman, with a dark skin, and cheeks that were colored with a wholesome, hearty red. Her eyes had in them the sparkle of the Northern winter; all her movements were free and generous. She seemed so closely akin to the forest that Blake, looking up at her dreamily, half expected to see her fade away among her sisters, the tall spruce-trees.

Finally he realized that his position was not altogether a dignified one. He tried to raise himself, but could not; he was still stiff and numb from lying in the snow.

"You mus' 'ad fight wid a deer," she said, continuing the rubbing with unabating energy. "See, dere is de track 'e make w'en 'e lef' you. I guess 'e t'ought you was kill. You'd been froze pretty soon, I guess, ef I didn' fin' you."

Blake looked up at her in silence. He wondered at her, as before he had wondered at the wholesome bigness and beauty and freshness of the forest.

In a few minutes he made another effort and succeeded in standing up; soon he felt quite himself again.

"I guess you all right now," she said, tightening the thongs of her snow-shoes, and then getting up and shaking the snow from her short skirt. "I mus' go to de trail; I was go dere w'en I firs' see you." She made a movement to go.

"Wait a little!" he cried. "Why, I'm as weak as a cat. Don't go yet."

She glanced up at the sun, whose rays were slanting down through the snow-laden evergreens.

"I guess I can wait a leetle w'ile. But I mus' be on de trail w'en Pierre come."

He now did his best to be entertaining, for he did not want her to go. She interested him. It ought to be easy enough, with his good looks and quick speech, to entertain this daughter of the forest. It had never been difficult for him to interest the women with whom he had come in contact, and to make friends of them, too, for beneath his frivolity there was much real good nature and kindliness. Now he rattled on, joking and laughing, trying his best to interest her. It was useless, however; his words made no impression, and he began to have an uncomfortable feeling that perhaps he was lacking in some way—possibly in those qualities which made her seem at home in the big, breezy, wholesome forest—the place he found so difficult to understand and appreciate. He became silent, feeling almost dissatisfied with himself.

"I mus' go now," she said, "an' you go wid me to de trail; w'en we come to 'eet, you can walk on de 'ard snow in de track to de 'otel. I guess I mus' carry you to de trail; I guess I can, fur you're so leetle. You don' weigh much."

He would not permit this, however, and so she took him by the arm and he managed to flounder along, though one of his snow-shoes had been broken in the struggle with the deer. The girl moved on rapidly, half dragging him. Exercise in the keen air deepened the red of her cheeks; wisps of crisp black hair escaped from under her bright-colored knitted cap and blew across her face; every movement she made was strong and elastic. He remained silent, and as he stumbled on after his big companion, his usual confident, complacent air was lacking.

They reached a wood-road that led over the hill dividing the two lakes.

She bent down and examined the marks in the hard snow in the road. "Pierre's not gone by yet," she said; "dere's no fresh track. I guess you can walk down to de 'otel all right; I will wait 'ere till Pierre come."

He felt that he had been at a disadvantage somehow, and he resolved to set himself right in his farewell speech. But in spite of this vague feeling of unfair treatment, his words had a deprecating sound. "Don't think I'm quite a fool, though I am so different from you and everything about here; you see, I'm from the city, and things are so—"

A shout cut him short. There was a sharp turn in the road a few yards away, and around this turn a sled came into sight. The shaggy ponies that drew it were urged into a gallop, and in a moment their driver, a tall young Canadian, had jumped down from the sled, said something to the girl in Canadian-French, kissed her red cheek, and then swung her to the seat. With hardly a glance at little Mr. Blake, he

sprang up beside her and started the ponies with a shout and a flourish of his whip.

The girl laughed joyously, and called back, "Pierre an' me's goin' be marry nex' Sunday—dat's wy 'e ac' so!"

Blake watched them till they were hidden by an evergreen thicket, behind which the road wound. Then he pulled off his useless snow-shoes, and walked slowly back to the hotel.

The Minister and Athletics

Mr. Caspar Whitney's Views

THE OUTLOOK believes that every minister in this country is bound to take an interest in the athletic contests of the young men in his community, and to follow the advice of that excellent though pagan authority, Juvenal, who says that we should pray for a wholesome mind in a vigorous body—*orandum est ut sit mens sana in corpore sano*.

That this athletic question is of real importance to ministers is indicated by the following letter which was received recently by The Outlook:

To the Editors of The Outlook:

I read the other day with much interest the criticisms which Mr. Caspar Whitney made in "Harper's Weekly" for November 28 on inter-scholastic athletics as typified by the methods practiced in the Bangor and Portland high schools during the football season just closed. The athletic spirit among the high schools and academies in Maine seems to me to be thoroughly bad. The boys get their notions of the proper methods of carrying on athletics from the newspaper reports of professional baseball games and baseball politics. The amateur point of view has not even the advantage of being known to exist, yet the boys of these schools are as good fellows as the average. As a college graduate I am much interested in amateur athletics; as the pastor of the Congregational church in an academy town in Maine I am interested in the moral tone of the school; but while I have openly allied myself with the boys in this matter of athletics, my problem is to discover how I may help them to take a higher view of athletic contests without repelling them entirely. For I have found that it is difficult to criticise the evils in athletics without being identified with those who attack athletics *in toto*. Can you not get from Mr. Whitney some practical suggestions applicable to the perplexing situation in which I find myself? Is not the widespread idea prevailing in our school and college

athletics of "anything to win" a phase of a deep evil which lies at the basis of many of our social problems?

PRO CORPORE SANO.

Mr. Whitney, who conducts with ability and authority the readable "Amateur Sport" department of "Harper's Weekly," has for six years been making a vigorous and successful campaign through the columns of that journal in behalf of high standards and manly qualities in all forms of amateur sport, and against those noxious forms of semi-professionalism which have done so much harm in the schools and colleges and athletic associations throughout the country. He is now by general consent recognized as the leading expert in amateur athletics in the United States. When the above letter was shown to him by a member of the staff of The Outlook, he at once took up with interest the question which it presents, and replied to it substantially as follows:

"It seems to me," said Mr. Whitney, "that, after the teachers in our schools and faculties in our colleges, there is no body of men so morally bound to deal carefully and wisely with the subject of amateur athletics as the ministers. Athletic sports and athletic contests constitute an important and growing element in American life. For my part I am glad of it, and I am doing what I can by personal and individual effort, as well as by my writings in 'Harper's Weekly,' to foster and encourage the best sort of athletics in our schools and colleges. The American temperament and American methods of work are such that I think there is no danger of our having too much outdoor exercise or too much athletic sport. The danger is only that the exercise and the sport may be directed into wrong channels. But whether a man

believes in athletics or not, the fact remains that athletic sports and contests take place in every community, and the minister in that community must do one of three things: he must either denounce athletic sports, remain indifferent to them, or actively direct and influence them. If he denounces them in wholesale fashion, as too many ministers do, he will be apt to find that he has lost his influence over the young men in his parish in other directions. If he remains indifferent to them, he is certainly responsible for the pernicious results which come from athletics badly conducted, or not conducted at all. It therefore seems to me logical that every minister who has honestly the welfare of the young men of his parish at heart will endeavor to take a sympathetic interest in their athletic life.

"I remember that some years ago a religious paper in the South made what seemed to me a savage and unwarranted attack on amateur athletics in this country. I made up my mind that the next time I visited his city I would call on that editor. I did so, and had a frank talk with him. He was a clergyman, and explained to me that he did not condemn athletics *in toto*, but simply that its bad and unwholesome features had aroused his indignation. I replied by asking him what his attitude in the pulpit was in trying to reform the moral and spiritual life of his parishioners. 'Do you,' said I, 'denounce all sinners in terms of hopeless opprobrium? If you should say in your pulpit, "All sinners may go to hell: we want only righteous people in this church," how much of a congregation would you have left? Now, what I want to see accomplished is the reform, elevation, and salvation of athletic sinners.' He admitted the force of the argument, invited me to talk to a group of young men in his parish along these lines, a talk which I gave with very great pleasure, and I believe with some good result. This leads me to come to the direct problem presented by your correspondent.

"What can he do to help elevate the athletic standards of the young men of his own community?

"In the first place, he has taken exactly the right step to begin with, in openly allying himself with the boys. If a minister can win the boys' interest and sympathy, he can do a hundred times more with them than he can by general denunciation of

their defects and follies. Having gone as a spectator to some of their games, having even taken part in them if he can, let him invite the boys of the academy football team or baseball team to his house some evening, and, with a little something simple to eat, let him give them a talk on amateur athletics. Let him point out to them that policy, if nothing higher, should compel them to adopt clean, straightforward, upright methods in their athletics. I am convinced that a school or college football team which adopts trickery, subterfuge, or semi-professionalism, before very long loses its athletic contests and its athletic prestige. You can see that this is in accordance with a very simple natural law. Supposing the football team of the academy of which your correspondent speaks determines to indulge in the folly of playing what I may call 'induced boys'—that is to say, boys who have been 'induced' to come to the academy from some other schools or towns because they happen to be 'star' athletes. The other boys in the school naturally feel, even if they do not acknowledge it to themselves:

"'Why, here; what's the use of my trying to play? the manager is going to put stars on the team, and I haven't any chance.' The result is that the good raw material is uncultivated, and when the star or stars leave the team, as they must in the course of a season or two, the football of that school or college goes all to pieces. This is the argument of expediency. But I believe that boys can be reached by higher arguments—by appeals to their sense of honor and of right and wrong. Make the boys feel that honest professionalism is not bad. It is perfectly honorable and respectable for a man to earn his living in the field of athletics. The harm is done when a professional poses as an amateur, when professionalism, which is all right in its proper place, is introduced into the ranks of amateur sport. I have no objection to a college student playing baseball for a salary. It seem to me more creditable than waiting in a hotel dining-room for a salary. But when a school or college student becomes a professional in athletics, let him acknowledge himself to be one, let him be recognized as one by his college mates, and let him be scrupulously kept out of all intercollegiate or interscholastic contests.

"I hope that baseball, football, basketball, track athletics, rowing, golf, tennis,

bicycling, will be encouraged in the schools of Maine, but I also hope the ministers and teachers will no longer stand aloof from these sports or be indifferent to them. If they felt, as they ought to feel, that it isn't merely a question of physical development and physical exercise, but that a great moral question is involved, I am sure that they would all do what your correspondent is trying to do. Let these ministers and teachers make themselves familiar with the principles of honor and manliness which ought to govern all athletic contests, and then instill these principles into the boys and young men. A boy who learns to lie and to cheat and to deal in subterfuge in football and baseball and bicycle-racing while he is at school will continue to do so when he gets into college, and, worse yet, will follow the same methods in business or professional life when he gets out into the world. On the contrary, a boy who learns by his athletic life to do everything he can honorably to win, but to

submit cheerfully to defeat rather than indulge in trickery and meanness, will carry the same spirit in all his recreation and work in after life. After all, we all know that lying and dishonesty are largely matters of habit. But so are courage, manliness, and high-mindedness. The way for us to get rid of some of the evils of inter-collegiate and interscholastic football is to have such ministers as your correspondent get hold of the boys in his town, play football and baseball and basket-ball with them, ride the bicycle with them, play tennis with them, arrange track athletic contests, and so teach them habits of regular life, of careful eating, of sound sleeping, of avoiding dissipation and carousing, of manliness, honor, straightforwardness, and a willingness to play according to agreement and without taking unfair advantage. In this way, in my opinion, the ministers of the country might exert an influence upon young men the force of which at present they do not seem to understand."

Books and Authors

Dean Hodges's "Faith and Social Service" ¹

Both in matter and in manner this book is one of the very best of its kind. Dr. Hodges has here well gratified the expectations aroused by his earlier publications, "Christianity Between Sundays" and "The Heresy of Cain."

The opening paragraph is a good specimen of the writer's terse and vigorous way of putting things: "We are beset with problems. The characteristic symbol of this generation is the question-mark. Our patron saint is the sphinx." These are Christian problems—"Christian because they have to do with character." Upon these he offers us "interpretations of the thoughts of wise men out of the language of the schools into simpler speech; of the researches of historians and of the arguments of philosophers into the practical precepts of common life." The title of his book indicates what he has done. He has stated the conditions and needs, the lines and the laws of the various social service to be undertaken by the faith that the Christ can save men here and now, by freeing him of his sins and "by bringing heaven out of the distant sky into his streets." Under such pregnant heads as these, "The New Forces," "Indifference," "Doubt," "Poverty," "Labor," "Moral Reform," "The City," "The Divided Church," we are obviously limited to cursory remark and brief quotation.

Two things combine, says Dr. Hodges, to make the present social condition dangerous—viz., mate-

rialism and democracy. The one, caring only for good things to consume, finds in the other the power to get them from the few, which the ballot confers upon the many. He does not think a deluge is at hand, but rather that we have to prevent its gathering. The Bible "is a tremendously revolutionary volume" (and, by the way, James Russell Lowell said the same). "The free way it is left lying about within the reach of hungry people shows how we miss its real meaning." "Poverty is the supreme problem" everywhere confronting us, and we have failed to solve it. The mischievous philanthropy of the kitchen door, and the mistaken saint whose dole to the unknown beggar makes him an accomplice with the malicious sinner, are true friends neither of the poor nor of the community. The problem of the poor depends on our solving the problems of labor, of moral reform, and of the city.

As to the labor problem, Dr. Hodges holds that it can be solved by Christianity of the genuine practical kind, and that only. Some one has said that the trouble with the unrestricted individualism of the orthodox political economists was that it developed the individuality of the few but destroyed that of the many. Competition became a club with which the strong felled the weak. Socialism, as a programme, often contradicts both good sense and religion. As a principle, putting the service of society above the service of self, it is essentially Christian, and is making its way as a transforming spirit. As represented in the trade-unions, it is a growing power, but its real beneficence depends on the character of individual men. There can be no regeneration of society without the regeneration of men by the spirit of Jesus Christ.

Passing over reluctantly the valuable chapters on

¹ *Faith and Social Service*. Eight Lectures, delivered before the Lowell Institute. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Thomas Whittaker, New York. \$1.25.

Moral Reform and the City, we are specially interested in that which discusses the Divided Church. Because the great Christian forces do not combine, our social problems are still unsolved. The dissensions of the saints are the opportunity of Satan, and their solemnities are sometimes matter of rejoicing to the inhabitants of the land of the worm and the fire. The conceivable ways of uniting Christian forces are these: submission, as required by Rome; legislative action, as suggested by Episcopalians; co-operation, as proposed by Congregationalists. Dean Hodges declares for this last, as the nearest and easiest for the initiation of whatever perfect union may ultimately come. "Co-operation is virtual reunion as far as it goes." "It is at least a long step up the hard hill, and it is possible to-morrow."

"The old order changeth, yielding place to new," is a truth which this book, like many of its kind, leaves fermenting in the mind. Not only in its outlook upon society, but in its conception of the fundamental realities, is this its effect. What is Christianity? Dean Hodges answers: "The purpose of Christianity is to enrich life, and help every man to make the most of it." What is morality? He replies: "It is the living of Jesus' life anew; it is distinctly religious." This is the hopeful sign in the present situation, this regeneration of the ruling ideas of earnest-minded men; it is a deepening of the springs of effective power for the solution of hitherto baffling problems. We have to add only this: that few books come to our table in which the results of wide reading and observation, combined with profound reflection, pithy and witty comment, and pregnant suggestion, are so effectively presented—cream, so to speak, skimmed from many milk-pans. Be there but three in a thousand who take religion seriously, as a notable Scotch preacher lately said, or be there three hundred, this book ought to be circulated to multiply the number.

Quaker Worthies¹

In this little volume the Rev. W. Garrett Horder, of London, editor of the "Poet's Bible" and of the just issued "Treasury of American Sacred Song," has embalmed the memory of our own Whittier with that of other distinguished but less known members of the Society of Friends—John Woolman, of New Jersey, Amelia Opie and Bernard Barton, of England. These discourses upon Whittier review him as the Man, the Teacher, and the Singer. Mr. Horder's acknowledged eminence as a hymnologist gives weight to his remark: "There are certain indescribable qualities to be found in his hymns which cannot be found in the same degree in any other writer with whom I am acquainted." Charles Lamb's saying, "Get the writings of John Woolman by heart," will be to most a counsel of perfection, and hard to follow. Mr. Horder's sketch of Woolman may be recommended as the busy man's substitute, and for others a stepping-stone. The life of Mrs. Opie, known to old people now chiefly, or only, as the writer of a once widely circulated book, "Lying in all its Branches," and that of Barton, whose hymn, "Walk in the Light," embalms his name in our churches, are drawn with a sympathetic touch which justifies Mr. Horder's reckoning himself, in Dean Stanley's phrase, a nonconforming member

of the Society of Friends. It is a numerous fellowship in America as in England, and we are glad to make known to it this tribute to characters which deserve lasting remembrance.

The Triple Tradition

One who possesses all the works of Dr. Bruce possesses in them a more fruitful theological library than the collective writings of any other theologian of our time compose. The present volume, the overflow, as the writer states, from his severer studies in the interest of professional students, is designed as a series of popular sketches for general readers.

Dr. Bruce distinguishes the portraits of Jesus drawn by Matthew, Mark, and Luke as the prophetic, the realistic, and the idealized. The first is influenced by a desire to show its correspondence with prophecy; the third is colored by the influence of the reverential faith which has limned it; the second is more objective, like a photograph. The word "idealized," as applied to Luke's work, Dr. Bruce explains as meaning that Luke emphasizes those aspects of Jesus which evoke faith and love, but tones down those that might be too strenuous or difficult for "the capacities of spiritual minors." For a striking instance, we cite his statement that verses 43, 44 of chapter xxii. are certainly not from Luke's hand. Luke's (and also John's) omission of "the agony" in the garden indicates to Dr. Bruce "that in certain circles within the church of the apostolic or sub-apostolic age a tone of feeling prevailed to which it would have appeared unfit that Jesus should be represented as afraid to die," etc. Hence the retrenchment of the fuller narrative with a cautious reserve.

Dr. Bruce's treatment of the third Gospel may be commended, to those of our readers especially who write to us for information about the higher criticism, as giving a brief but instructive glimpse of it. For theological inquirers it is also highly valuable. The prediction of his death on the Cross, which Jesus made at Cæsarea Philippi, is a striking instance. Luke has conceived the Cross, says Dr. Bruce, "not as the emblem of great critical tribulations, but rather as the symbol of the petty troubles that constantly befall those who try, however imperfectly, to live a good life." "In representing cross-bearing as a daily business (ix., 23) he withdraws our attention from those rare and capital instances" of it. Dr. Bruce's discussion of Luke's references to the death of Christ reaches the conclusion that, if the omission of a verse and a half after the word "body" in chapter xxii., 19 (as in the margin of the R. V.) be sustained—a mooted point among experts—"Luke's Gospel would not contain a single word of Jesus that could be regarded as a contribution toward explaining the moral or theological significance of his death." The non-appearance in Luke's writings (including the Acts) of St. Paul's theory of atonement Dr. Bruce, on the hypothesis stated, says "is a phenomenon which calls for more consideration than it has yet received."

The true note of true religion is in its humanity. The kingdom of heaven is a "kingdom of the human." So saying, Dr. Bruce finds the significance of Jesus choosing to speak of himself as "the

¹ *Quaker Worthies*. By the Rev. W. Garrett Horder. Headley Brothers, London.

¹ *With Open Face; or, Jesus Mirrored in Matthew, Mark, and Luke*. By Alexander Balmain Bruce, D.D. Charles Scribner's Sons, New York. \$1.50.

Son of man" to be, first, in an implied protest against the inhumanity of the religion of the Scribes. "The main source of the blasphemies against the Son of man . . . was just *that he stood so stouly for the human.*" "Christ's doctrine of man is grand, and still at the end of nineteen centuries stands above Christendom, a lofty, unreachd ideal." The question forces itself upon a thoughtful mind whether a low estimate of man has not occasioned some errors in theology that still wait for acknowledgment and correction.

Jesus's disappointment with the results of his ministry in the synagogues led him to undertake his mission to the publicans. So Paul afterwards had to turn from the Jews to the Gentiles. It was the first decisive manifestation of the new spirit of Christianity. "It was," says Dr. Bruce, "the cradle of Christian civilization, which has for its goal a humanized society."

The ethical teaching of Jesus, both in word and deed, presents some points which hostile criticism attacks. We could wish that Dr. Bruce had availed himself of the opportunity to dispose of some of these, for which he is so rarely competent. The scene at the Pharisee's dinner-table (chapter xi.) is one where we can hardly agree with him that "urbanity" appears. We cannot doubt that what seems here to be a very singular invective by a guest against his host is to be charged, not to Jesus, but to the compiler, who has put together here, as elsewhere, the utterances of different occasions. The fact that the denunciations of Phariseism in Matthew xxiii. are in Luke xi. given as table-talk does not seem to us to "mitigate their severity," as Dr. Bruce thinks. On the contrary, they have served to raise a moral objection in some minds, which criticism has to obviate by showing that the compiler has introduced them out of their proper place.

Broad in sympathy and free in treatment, Dr. Bruce shows in all his work the spirit of the true conservative, intent upon the things that cannot be shaken. For this spirit there are two points of attraction, like the foci of an ellipse, around which it must move. Dr. Bruce is worth studying for his constant insistence on these points. The first is that historicity, not harmony, is the thing most wanted by the student of the Bible. The second is that there is no real religious interest which is not also ethical.

The Story of Canada¹

As prefatory reading to Parkman or Justin Winsor, or, after perusing more detailed portions, as a clear summary of the whole history, this volume may be confidently commended. The author, who is the Clerk of the Canadian House of Commons, has given to us an admirably concise review of a history intensely interesting to every American in the United States, for it is a history contemporaneous with our own. Dr. Bourinot has known how to group the events which have had most moment in the natural development of our northern neighbor. He begins at the beginning, namely, when the bold French adventurers made their first attempts at settlement on the banks of the Annapolis basin and on the Quebec Heights, and he follows Canadian history to the present time. While the story itself is well

told, yet the most illuminative portions are those which preface and supplement the main work. They treat of such subjects as "The Canadian Dominion from Ocean to Ocean," "Canada as a Nation," "Material and Intellectual Development," and "Political Life." The recent advent of a Liberal Ministry at Ottawa, the rearrangement of the Canadian tariff with England, and the expectation of reciprocity between Canada and ourselves, gives a special point to what Dr. Bourinot tells us of parties and politics. The issues of the Manitoba school question also are made clearer to us after reading this volume. The great reform of these present years, municipal improvement, receives illustrations from these municipal institutions in Ontario, which, for completeness, are not excelled in any other country. The closing chapter is on French Canada, and it is this portion of the Dominion with which Americans are often least acquainted. We have an especial interest in this part of the country from the fact that the present Prime Minister, Mr. Laurier, is a French Canadian. He expresses himself, however, in English with a freedom and elegance which no English-speaking member can pretend to equal in French. In his own provincial legislature at Quebec, French has almost excluded English, although the records are given in the two languages; when one comes to the province of Ontario, however, there is nothing but English spoken. The history of Canada must become of increasing interest to us on this side. Political events may lead sooner than we think to commercial absorption of Canada by ourselves, and then political absorption may follow shortly after; at all events, the Laurier and McKinley administrations may take a long step in that direction. Hence the book is a timely one. The text is accompanied by a number of fairly good illustrations and a clear map. Of course there is an ample index.

Johanna Ambrosius¹

Professor Herman Grimm has written an essay to accompany this book of poems. The essay differs from any other that he has given to the world. It is about a poor laboring woman in East Prussia who works hard to keep the household from going behindhand. She is now forty years old and looks as if she were sixty; she has been slaving since she was eleven years old. Prior to that time she had some scant schooling. Some years ago the poems of an unknown person began to be published in the well-known German periodical "Die Gartenlaube," and so quickly did they wend their way into the hearts of many readers that they finally reached the Empress Augusta Victoria, who taught them to the young princes at her knee. Then came the publication in the paper of "The Last Song" (which we reprint below), and there was an instant response. Who was this woman, and was this her last song? No, indeed. Her poems were collected; they were published. Editions of the book appeared in rapid succession, and it became known that the woman's name was Johanna Ambrosius; that she lived in the remote village of Gross-Wersmeninken, close to the Russian border; that she was poor and ill. The kind-hearted Empress was moved by this

¹ *The Story of Canada.* By J. H. Bourinot. G. P. Putnam's Sons, New York. \$1.50.

¹ *Poems.* By Johanna Ambrosius. Edited by Professor Schrattenthal. Translated by Mary J. Safford. \$1.50. Roberts Brothers, Boston.

rumor, and sent a messenger, not only with decorations and honors, but also with food and clothing, to the far-away village where Johanna Ambrosius lay almost dying. It is fitting that the American edition of the poems should be dedicated to the woman who in her palace heard and held a helping hand to her sister woman, the peasant in the hut. This peasant had been obliged to perform the hardest and most menial labor, yet those scarred, toil-hardened hands have penned poetry which within the past two years has moved all Germany. The introduction of Johanna Ambrosius to the world is due for the most part to Professor Karl Weiss-Schrattenthal, who compiled and published the poems of the woman bowed by toil and illness. Professor Grimm compares her work with that of the splendid Italian poet-woman, Ada Negri, who sprang, not from a remote country district, but from the restless mass of those who throng the factories. In the lives of these women we see embodied historical elements which require measurement and formulation, and in other poems we, like Grimm, must not depart from the phrase "the spirit of the present." Out of that far-away Russian border, where winter reigns most of the year, where the forests are thick and dark, and where many villages seem almost hopeless in their poverty, where the winds are icy, have come cheer for the cheerless and courage for the weak. What braver song was ever written by a lonely, oppressed woman than this:

A song of my creating,
A wondrous song, I'd sing,
Which, like the fragrant breeze of May,
O'er earth its flight would wing.
From north to south, from east to west,
A way break in a trice
And give to all mankind sweet rest,
Joy, peace, and Paradise.

Unto the sick and dying
Sweet cordial it should bring,
The sound of its soft pinnion's stroke
Still grief and suffering.
'Mid clank of arms and conflict hot,
Fanning courage to a flame;
For wo men comprehended not
Comfort it should proclaim.

But where'er sin is lurking
With cruel serpent e'e,
Fo hurricane swiftly rising
'Twill sweep it in the sea.
On every chink in house of pain
A cooling balm distill,
The temple cleanse from every stain,
And every want fulfill.

And if this song succeeded
Nor fame nor gold to gain,
I'd wish but throw my lyre down
And sing no other strain.
Unto the pine woods stealing,
Lay me for death's repose,
To no one e'er revealing
Who did this song compose.

The old house in which Fenimore Cooper and his wife spent the first years of their married life still stands on the Boston Post Road near Mamaronock, N. Y. The house is between two churches, Methodist and Roman Catholic, and is a gambrel-roofed structure about a hundred and twenty years old. Cooper used to call it "Closet Hall," from the diminutive size of the rooms. Here he wrote the "Leatherstocking Tales." A favorite walk of Cooper's was through the woods to Scarsdale and Elmsford. At the latter place he frequently met Washington Irving, and, it is said, the twain would seek the old tavern and drink a friendly

tankard together. The tavern still stands, and is about to be reopened.

The Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending December 25. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

Messages of To-Day to the Men of To-Morrow, by George C. Lorimer, D.D., Minister at Tremont Temple (American Baptist Publication Society, Philadelphia), consists, we judge, of sermons, though the texts have been eliminated. They deal with the practical and ethical side of life rather than with either dogmatic theology or spiritual experience. Their interest lies in concrete illustrations, gathered from a wide range of reading, of the simpler and more fundamental principles for the regulation of daily life. The spirit of these papers or sermons is rather that of the Book of Proverbs than that of the Book of Psalms.

In *The Life of Alonzo Ames Miner, S.T.D., LL.D.*, by George H. Emerson, D.D. (Universalist Publishing House, Boston), there is given to the public a biography of one of the most forceful, striking, and picturesque figures in the Boston pulpit. Written of one who was by nature a warrior and who cultivated the gift that was in him, and by one who, in virtue of his position as a representative of the Universalist denomination in New England, where Universalism has been attacked as a veneered form of infidelity, has had developed in him the polemical gift, if not the polemical nature, this volume is, as its preface frankly avers, "commended first of all to believers in the Universalist interpretation of the Christian religion, and is pervaded throughout by what we may call a Universalist atmosphere." The writer appears to us to see more clearly the errors in the orthodoxy against which Universalism was a protest than the errors into which the protesting Universalists themselves fall. To point out, however, the respects in which our interpretation of this chapter of New England history differs from that of Dr. Emerson is out of the question in a brief notice like the present. Dr. Miner, however, was not by any means a mere denominationalist. He was distinctively a Puritan in the structure and habit of his mind. This Puritanism showed itself in his anti-slavery attitude, and even more in his reliance upon law as the chief method of promoting temperance reform. It showed itself scarcely less in the spirit of his hostility to the Roman Catholic Church. Dr. Emerson says: "He was a Luther." Perhaps, but a Luther out of date. A more honest, earnest, conscientious soul never preached in a Puritan pulpit. But conscience alone is a quite inadequate foundation for character, quite insufficient as a guide to conduct. The volume is handsomely printed, and the illustrations are excellent.

The second edition of Dr. Alfred Cave's *Introduction to Theology: Its Principles, Its Branches, Its Results, and Its Literature* (Charles Scribner's Sons, New York City), is largely rewritten. The bibliographical lists, one of the most valuable features of the work, have been carefully revised to date. Dr. Cave's definition of theology is one which our readers have often found in The Outlook—"Theology is the science of religion;" and the

intellectual aspect of religion is fairly well, and perhaps quite adequately, covered by his definition of it as "human perception of a spiritual world revealed." Dr. Cave is generally regarded as a conservative, though a liberal conservative. He describes his book as "a contribution to a new theology;" one which "acknowledges that there have been religions prior to and alongside of Christianity, which show knowledge of a higher spiritual world;" one which "finds revelation outside the Bible and the Christian churches;" one which "finds faith outside of Christianity," and one which, still further, denying the subjectivism that Dr. Cave regards as characteristic of Ritschl and his school, "finds objective cause for religion in a spiritual universe which reveals itself." His volume is, however, simply an introduction to theology; a book of definitions rather than of opinions; descriptive rather than dogmatic.

LITERATURE

Three books have appeared during the week of special interest to students of literature. The first is Spenser's *Britomart*, edited by Mary E. Litchfield. (Ginn & Co., Boston.) It is high time that the most charming of Spenser's heroines is made better known. Her story is told in Books III., IV., and V. of the "Faerie Queene." The adventures of this "lady knight" remind one of Rosalind's. The introduction and notes are admirable, and we are glad to see that the latter have been placed at the bottom of the pages instead of at the end of the book.—By a curious coincidence, the next two books are on the immortal subject of Iphigenia. Goethe's *Iphigenie* (D. C. Heath & Co., Boston) has been edited by Dr. Lewis Rhoades, of the University of Illinois, and Racine's *Iphigénie* has been edited by Dr. Benjamin Duryea Woodward, of Columbia University. Both books are valuable aids to the better appreciation of Greek as well as of German and French tragedy. (The American Book Company, New York.)

Mr. George Haven Putnam has now published the second volume of his *Books and Their Makers during the Middle Ages*. (G. P. Putnam's Sons, New York.) We reserve for longer notice the continuation of this interesting history.

NOVELS AND TALES

The Princess Désirée, by Clementina Black, is a romantic story of the adventures of the heiress to a petty German principality. It has a pure, pretty love story, and is written with spirit. (Longmans, Green & Co., New York.)—Dora Greenwell McChesney has also written a romantic tale of love, statecraft, and adventure. The time is that of the great English "Rebellion," and the leading character is *Miriam Cromwell, Royalist*. A little more conciseness and a little less of the rather awkwardly managed antique diction would have improved the book. (W. Blackwood & Sons, Edinburgh.)

POEMS

The Incas: the Children of the Sun, a poem by Mr. Telford Groesbeck, illustrated by Mr. Eric Pape (G. P. Putnam's Sons, New York), is fortunately prefaced by some remarks from Mr. Clements Markham, and is as fortunately supplemented by a history of the Incas in prose. The text between is an attempt at a long poem. However interesting the history of the Incas may be, its narration in this latter form by Mr. Groesbeck makes one suspect that he has mistaken his vocation.

ART

A timely and important book to all interested in the distinctive features of American architecture is Miss Harriet Monroe's study of the life and works of *John Wellborn Root* (Houghton, Mifflin & Co., Boston), which we reserve for longer notice.—

The last volume of *The Portfolio* (Macmillan & Co., New York) has to do with "Royal English Bookbinding," a monograph written by Mr. Cyril Davenport, of the British Museum, and is of especial interest now that greater general notice is being taken of the art of bookbinding.

HISTORY

Mr. William Miller is the author of an admirable book, the latest addition to "The Story of the Nations" Series. (G. P. Putnam's Sons, New York.) The subject is *The Balkans: Rumania, Bulgaria, Serbia, and Montenegro*.—A well-known author of a well-known series, "France in the Nineteenth Century," "England in the Nineteenth Century," etc., Mrs. Elizabeth Wormeley Latimer, has now added to it an excellent volume, *Italy in the Nineteenth Century*. (A. C. McClurg & Co., Chicago.) This history was not an easy one to write, but the recent history of few countries has been more involved than that of Italy in our century. The early indications of the struggle for liberty, the long reigns of Gregory XVI. and Pius IX., the Venetian revolution and the career of Daniele Manin, the more important overturning under Charles Albert, the wonderful work accomplished by Victor Emmanuel, Cavour, Mazzini, and Garibaldi, the advents of Pope Leo and King Humbert, the silent struggle of the Papacy to regain temporal power, and the well-deserved fiasco of the Italians in their attempt to establish a colonial kingdom—any one of these is a subject by itself for a book. The combination of them all into a moderate-sized volume has been successfully done by Mrs. Latimer, and she has added greatly to the interest of her well-written text by including between twenty and thirty capital portraits.

BOOKS FOR YOUNG PEOPLE

Solomon Crow's Christmas Pockets (Harper & Brothers, New York) is the title given by Ruth McEnery Stuart to a collection of short stories for children. There are eight stories, and two anecdotal poems. The last, "May Be So," is charming in its simplicity and fancy. Two of the stories are in Mrs. Stuart's best vein—the story that gives the book its title, and "Blinks." "Little Mother Quackalina" will surely be a bedtime favorite.

MISCELLANEOUS

For old New Yorkers it would be difficult to find pleasanter reading than Abram C. Dayton's *Last Days of Knickerbocker Life*. The younger generation also must take pleasure in learning of the ways of their ancestors. The book well deserves the present new edition. Mr. Dayton, who died in 1877, at the age of sixty, spent some years abroad, and upon his return was surprised to see how old New York social customs of his early years were changing—customs many of which were very similar to those he had found existing in Dutch towns. Hence this book, which is a perfect mine of treasure to the historical novelist and student of old-time manners. This edition is appropriately illustrated with pictures of New York scenes, 1830–1840. (G. P. Putnam's Sons, New York.)

Literary Notes

—The "St. James's Gazette" says that the Queen will personally dictate and revise a biography of herself, which will appear in 1897.

—"The Month," of which Vol. I., No. 1, lies before us, is to be to the "Critic" much what the "Nation" is to the "Evening Post." This first issue has about a hundred pages of signed contributions, reviews, and "Lounge" talks about books, art, plays, and things; all selected from the weekly issues of the "Critic." Many portraits are printed—Félix Gras, Kipling, Porter, Nansen, Leo XIII., etc., etc. Mr. Aldrich, Mr. Stockton, Mr. Bliss Carman, and Dr. Rolfe are among the writers. Our long and cordial admiration for the "Critic" leads us to wish this new enterprise all possible success.

—An English paper tells of the blunders made by those who make mistakes as to the titles of books. "Enoch in a Garden" stands to-day for "Enoch Arden." It takes some head-scratching, however, to make out "Pharaoh's Life of Christ" to be "Dean Farrar's Life of Christ," "Frenchie Omens" "French Heroines," "The Treacle in the Storm" "Tracked in the Storm," or "Play Actress and Cricket in the Pandemonium Library" for "The Play Actress, by Crockett, in the Pseudonym Library."

—The little programme for the coming year published by the "Churchman" is typical, in its exquisite typography and general tastefulness, of the fine artistic sense which presides over the making of that journal. The Outlook has had occasion before to comment on the charm of its illustration; that charm is distinctly felt in the miniature pictures which appear in this announcement. But a great deal more appears also in the form of a list of contributors notable for ability, character, influence, and position. Dr. George S. Mallory, editor of the "Churchman," is, as the readers of The Outlook probably know, one of the best-informed men in the Episcopal Church regarding its constitution and organic law. His paper at the recent Church Congress was notably clear and vigorous.

—In the "Review of Reviews" a statistician estimates the annual aggregate of the circulation of the papers of the world at 12,000,000,000 copies. He says: "To grasp the idea of this magnitude we may state that it would cover no fewer than 10,450 square miles of surface; that it is printed on 781,250 tons of paper, and, further, that if the number (12,000,000,000) represented, instead of copies, seconds, it would take over 333 years for them to elapse. In lieu of this arrangement, we might press and pile them vertically upward to gradually reach our highest mountains. Topping all these, and even the highest Alps, the pile would reach the magnificent altitude of 490, or, in round numbers, 500 miles. Calculating that the average man spends five minutes reading his paper in the day (this is a very low estimate), we find that the people of the world altogether annually occupy time equivalent to 100,000 years reading the papers."

—Commemorating the date of the Browning marriage half a century ago, and of Browning's death seven years ago, a Browning memorial service was recently held at the Church of St. Marylebone, London. The invitation cards were facsimiles of the marriage entry in the parish register; on the back, together with portraits of husband and wife, verses from the works of each were

printed, and also this passage from Mrs. Sutherland Orr's "Life of Browning:"

Then (1851), as on each succeeding visit paid to London with his wife, he commemorated his marriage in a manner all his own. He went to the church in which it had been solemnized and kissed the paving-stones in front of the door.

Dean Farrar preached the sermon, in the course of which he said that there was scarcely another instance of two poets enriching a century with song while owing their best happiness to their union in marriage.

—It is announced that, under the editorship of Maud Wilder Goodwin, Alice Carington Royce, and Ruth Putnam, and in the interest of the New York History Club, there will be published in this city during the coming year the Half-Moon Series of Papers on Historic New York. Among the subjects of these pamphlets will be: "The Stadt Huys of New Amsterdam," by Alice Morse Earle; "The Fourteen Miles Round," by Alfred Bishop Mason and Mary Murdoch Mason; "Wall Street," by Oswald Garrison Villard; "Anneke Jans' Farm," by Ruth Putnam; "The Bowery," by Edward Ringwood Hewitt and Mary Ashley Hewitt; "King's College," by John B. Pine; "Old Wells and Watercourses," by George E. Waring, Jr.; "Governor's Island," by Blanche Wilder Bellamy; "Defenses of Old New York," by F. D. Grant; "Old Greenwich," by Elizabeth Bisland; and "Tammany Hall," by Talcott Williams. The enterprise is strictly educational, the aim being to do for this city what the Old South Leaflets have accomplished for Boston, though on different lines. The pamphlets will be issued monthly, at five cents per copy. Subscriptions (fifty cents per year) may be sent to Brentano's, 31 Union Square, New York City, where single numbers will be on sale.

Books Received

For the week ending December 25, 1896

AMERICAN BAPTIST PUBLICATION SOCIETY,
PHILADELPHIA

Lorimer, George C., D.D. Messages of To-Day to the Men of To-Morrow. \$1.50.

AMERICAN BOOK CO., NEW YORK

Kelly, Mrs. M. A. B. Short Stories of Our Shy Neighbors. 50 cts.

Waldo, Frank. Elementary Meteorology. \$1.50.

Racine's Iphigénie. Edited by B. D. Woodward. 60 cts.

THE BIGLOW & MAIN CO., NEW YORK

Sankey, Ira D., James Granahan, and G. C. Stebbins. Sacred Songs. No. I. 25 cts.

WILLIAM BLACKWOOD & SONS, EDINBURGH

McChesney, Dora G. Miriam Cromwell, Royalist.

THE CHRISTIAN LITERATURE CO., NEW YORK

Ludlow, James M., D.D. The Age of the Crusades. \$2.

GINN & CO., BOSTON

Spenser's Britomart. Edited by Mary E. Litchfield.

D. C. HEATH & CO., BOSTON

Goethe's Iphigénie auf Tauris. Edited by Lewis A. Rhoades. 70 cts.

HOUGHTON, MIFFLIN & CO., BOSTON

Monroe, Harriet. John Wellborn Root. \$6.

LONGMANS, GREEN & CO., NEW YORK

Black, Clementina. The Princess Désirée. \$1.25.

A. C. MCCLURG & CO., CHICAGO

Latimer, Elizabeth W. Italy in the Nineteenth Century. \$2.50.

G. P. PUTNAM'S SONS, NEW YORK

Dayton, Abram C. Last Days of Knickerbocker Life in New York. \$2.50.

Miller, William. The Balkans. \$1.50.

Putnam, George Haven. Books and Their Makers during the Middle Ages. Vol. II. \$2.50.

Groesbeck, Telford. The Incas. \$2.

UNIVERSALIST PUBLISHING HOUSE, BOSTON

Emerson, George H., D.D. Life of Alonzo Ames Miner \$2.

The Religious World

Church History

In 1888 the late Dr. Schaff founded the American Society of Church History. On December 31, 1896, the American Historical Association accepted the terms of union proposed by the Society of Church History, whereby it elected to membership all the members of the Society, and established a section to be devoted to Church History, which will henceforth be a feature of the annual meetings of the Association. This section will be analogous to the sections on different branches of philanthropic work represented in the National Conference of Charities and Correction. It will meet simultaneously with the general body, and in it all papers upon church history will be read. These will afterward be published, if deemed of sufficient importance, along with the other papers of the Association. The section, moreover, will have its own chairman and secretary. These officers for the first year are Professor George P. Fisher, of Yale University, and Professor Samuel Macaulay Jackson, of the New York University. The programme for the last meeting of the Society was a varied one. The Papacy in the ninth century, the attitude of the Latin Church towards the classics in the early Middle Age, the Papal censure of the teachings of Antonio Rosmini, were discussed in successive papers. Protestantism was also remembered. John Eliot, the Apostle to the Indians; John Wesley, the Founder of Methodism; the Society of Friends and slavery in the eighteenth century, and the Hobart and Mayhew controversies in New England—these topics were fittingly handled. Two papers had novel subjects: the Amsterdam Correspondence (the letters from early Dutch and German Reformed Churches to the Classis of Amsterdam, which ruled them), and the Colony of the Laborists in Maryland, an extinct colony of Protestant sectaries.

The American Board

The statement is often made that the American Board went through last year without debt, and that its financial condition is satisfactory. There is a measure of truth in this statement, but it is truth mixed with much error. The debt was removed by the generous gifts of individuals, with the understanding that they should not affect the regular gifts. But the Board was then obliged to cut down its appropriations by \$70,000, and because of that reduction it closed its year without a debt. It should not be forgotten, however, that that reduction came largely from the missionaries and from the appropriations for work; that it caused great suffering on the field, and also crippled many forms of service which are essential to the success of missionary enterprise. The new year will begin with the same reduced appropriations, which fact will carry consternation to many who have already sacrificed almost to the extreme limit. The following illustrations make this fact plain. The Foochow Mission asked for about \$6,000 for all its work, and the sum was very modest indeed, but the Board could give but \$4,000. The Marathi Mission asked for something less than \$15,000, but the Board could give only \$8,000. It is very well for the annual meeting to urge a restoration of appropria-

tions and to instruct the Prudential Committee to increase them by large amounts; but what can the Committee do when it sees the receipts for the current year decreasing \$25,000 for three months when compared with those of the previous year? The experience of the American Board is typical. No class of men have on their hands a more difficult problem than those who are seeking to administer the financial affairs of the various missionary enterprises. The committees cannot coin money. They are dependent upon the churches and upon individual givers. They ought not to be expected to give their time to the details of administration, and also to securing funds, and least of all ought the noble men and women who have given up so much at home to enter the foreign field be compelled to see their work hampered, and themselves to suffer, because of neglect on the part of those who, in spite of all business depression, are still able to do all that is required.

The Council of Seventy

The Council of Seventy is an organization of Biblical scholars of various colleges and theological seminaries. Its first meeting was held at the University of Chicago, December 11 and 12. The object of this Council is to interest people in the historical study of the Bible. This Council also directs the American Institute of Christian Literature, which aims to promote a systematic knowledge of the Bible as interpreted in the best light of to-day, and to increase the facilities for obtaining such knowledge. The President's annual report showed that there were seventy-five students in Hebrew, forty-four in Greek, fifteen in the English Bible, and one in Arabic. In the "Guild for Reading Work" were two hundred and fifty-eight members, one-half of whom were men. Fifteen summer schools were held, and in these schools thirty-three instructors were employed, and fifty-eight courses offered. A committee was appointed at the meeting to investigate the teaching of the Bible in American colleges. It was felt that there should be in the colleges elective courses both in the Old and New Testament, which should be historical in their nature, taking up facts, literature, and teaching, and that those courses should be arranged for the special benefit of those who do not expect to enter the ministry. The indefatigable leader in this work is President Harper, of Chicago. The movement is significant because it is one of the many signs of the well-nigh universal interest in the study of the Bible which is now felt in our country.

Dr. Morris and Lane Seminary

Few, if any, men in the Presbyterian Church of the United States deserve more honorable recognition for their distinguished services than the Rev. E. D. Morris, D.D., who, after nearly thirty years of labor in its behalf, has retired from Lane Theological Seminary. In the midst of great difficulties, and often when followed by misrepresentation on the part of those who ought to have supported him, he has been loyal to the trusts committed to his hands. His retirement from the position which he has long and so honorably filled was

appropriately recognized by the Seminary. He has been made Professor Emeritus, his salary to be continued at one-half the full amount for the remainder of his life. On the occasion of his leaving his duties in Cincinnati quite remarkable meetings were held. On one day addresses were delivered by representatives of Auburn, Union, Princeton, McCormick, and other seminaries, and Dr. Morris himself read a paper of great interest and value, recounting the thirty years of his life at Lane. But perhaps the most significant feature of the occasion was the banquet given in his honor on Monday evening, December 21, by the larger circle of his friends in Cincinnati. It was participated in by Bishops of the Roman Catholic, Episcopalian, and Methodist Churches, by Judges of the Courts, by the Mayor, by the President and Professors of the University of Cincinnati, and by the venerable Jewish Rabbi Wise. Ex-Governor Cox, of Ohio, presided. The prayer of invocation was offered by the Rev. John Mackey, of the Roman Catholic Cathedral. Such gatherings do more than honor the man in whose interests the guests assemble; they are a recognition of the essential unity of the Church, and of the fact that when men become interested in the deepest and most vital realities they get near together.

Systematic Beneficence

The Baptist churches have a Commission on Systematic Beneficence, which has held several conferences at which the general subject has been fully and freely discussed. We have seen no full report of the meetings, and do not purpose to give any account of their proceedings. Enough to say that the Chairman of the Commission is T. S. Barbour, and the Secretary B. F. Dennison. The statement made by these gentlemen over their own names in the "Examiner" shows that the subject is receiving careful attention among Baptists. Their action is one which may wisely be commended in a time when the various missionary societies are mourning so keenly over their depleted treasuries. What is the best solution of the problems which are facing the various forms of Christian activity? Traditional measures have been tried, and have failed. The large givers are generally giving liberally, perhaps quite as liberally as possible; and yet the societies are obliged to contract their expenditures, and the missionaries, both at home and abroad, are sadly restricted. Is not the remedy to be found in more system in giving? If all the churches, or even a large proportion of them, could be prevailed upon to adopt a comprehensive plan of systematic giving which should aim not so much at large contributions from the wealthy as to collect small sums from the many who can give but little, the result would be instant relief to the sadly embarrassed missionary boards. The plan is simple, and can be adjusted to all churches. It asks all the members of the congregation to contribute some amount, however small, toward the common work, the cause to which that sum goes either being designated by the giver or left to a committee. The Roman Catholics have been able to float large enterprises because they have learned the value of system in giving, and have not despised the small amounts. If the large and rich Protestant churches would adopt some such plan, their example would be followed by the smaller and poorer ones, the amounts raised for charities and missions would be greatly increased, while those

who feel that they can do little, and therefore will do nothing, would gain what now they are losing, namely, the privilege of knowing that they have a part in the common work of the kingdom of God.

The Churches and the Colleges

The recent call of the Rev. Fritz W. Baldwin, D.D., of Trinity Congregational Church, East Orange, to a professorship in Bates College, which under the circumstances was extremely flattering, but which at last has been declined, affords us an opportunity of saying a few things which we think need to be said concerning colleges and churches. Dr. Baldwin is a man of eminent ability, of that intuitive quality which does the best work in the Christian pulpit. His Alma Mater, recognizing his gifts, naturally desired to possess his services. The question has been decided in the way in which we believe such questions usually ought to be, namely, in favor of the church and against the college. The men who are most useful in the pulpit, of course, are desired by the college, but the number of persons of high grade who are preparing for the positions of teacher and professor is larger than that preparing for the ministry. Those who enter the pulpit do not all possess the same gifts. Many have executive ability; many are admirable pastors; such men, if circumstances favor, may, without loss, accept collegiate positions; but the men of intuition and of spiritual genius are not so numerous that any can be spared from the pulpit. It is high time to protest against the drain which is being made on the pulpit in behalf of the college. It may be said that the work is essentially the same, and that the privilege of ministering to the young is a great and honorable one. That is true, but every large and well-organized church is itself a small university, and every preacher of the kind which we have mentioned has a far larger field of service in his church than he could have as a college professor. Let the men trained for collegiate positions take such positions; and let the men who have proved themselves specially gifted as interpreters of the Divine Word be allowed to remain in the places to which God, by the giving of such abilities, has evidently called them.

A Growing Evil

When, a few years ago, the representatives of some excellent cause suggested that a Sunday be set apart for the special consideration of its interests, there seemed nothing incongruous in the suggestion; but those suggestions have now multiplied until they have become a positive burden to most pastors and a positive injury to the work of most churches. The various missionary societies suggest that special Sundays be devoted to their work; the Woman's Christian Temperance Union desires a special Sunday for its work; the Young Men's Christian Association wishes its Sunday; and other causes continue the request, until it is safe to say that in the course of the year anywhere from twelve to twenty Sundays are asked for in the interests of various forms of Christian work, all good in themselves, but all of which ought to be promoted in other ways. It is often embarrassing for a minister to be compelled to decline a request which is earnestly and courteously presented to him, but the number of such requests has grown so that it is almost if not quite impossible in any large church to give to them serious consideration. We venture to suggest that the movement in be-

half of special Sundays for special causes has already gone too far. The church has other functions besides that of stimulating interest in missionary and benevolent activities, however good those may be. Its individual members have certain rights which ought always to be respected, and even jealously guarded. Other and better ways may be found to advance the interests of the societies and charities.

Two New Phases of Home Mission Work

The Acting Board of the American Christian Missionary Society is taking steps to put into operation the following resolution, which was adopted by the recent General Convention of the Disciples of Christ at Springfield, Ill.: "In order more thoroughly to enlist our brotherhood in the work of Home Missions, Resolved, That we instruct our Secretary to plan if possible to interest special congregations, or groups of congregations, in particular mission points, and have them take these points as their especial field of work to be done through the Home Board." Many pastors have felt that they would be better able to interest the churches in home missions if some particular place were assigned to them as the field of their special work. The Board has been consulting with a number of the most influential churches which feel the great need of enlarging the work, and plans are being made to have the churches assume the work in certain fields, either individually or in groups. It is believed that this will prove a great incentive, and will result in general increased interest and enlargement of the work. It will afford a special opportunity, and be the ground for a strong plea to the churches to enter the doors open and effectual which the Lord has placed before them. When it is remembered that from \$300 to \$500, together with what can be raised on the field, will support a minister who will preach, organize new churches, build up weak ones, and do the general work of an evangelist and pastor where it is so much needed, many strong churches will, no doubt, say: "We will take that as our part of the work, and will see that the missionary is kept in that field until the work there is self-supporting." The Board, at a recent meeting in Cincinnati, in order to unify the general work, voted also to unite with the State Missionary Boards of New York, Michigan, Wisconsin, Minnesota, Arkansas, Louisiana, Alabama, Tennessee, Georgia, South Carolina, Florida, North Dakota, Oklahoma, and the Indian Territory in planting and sustaining missions. In these States the harvest is white and the laborers are few. They are thus entered into by laborers who will receive wages and gather fruit unto life eternal. These two new steps will insure greater efficiency and larger results in home missionary work.

In Memory of the Brownings

The fiftieth anniversary of the marriage of Elizabeth Barrett and Robert Browning has recently been celebrated with appropriate ceremonies in the Marylebone Church in London. So far as was possible under the circumstances, others besides members of the Establishment were asked to co-operate, but, as the "British Weekly" properly suggested, it would have been still more fitting if the services had been held in a Nonconformist chapel, for, as is well known, both Mr. and Mrs. Browning were loyal Nonconformists. Mrs. Brown-

ing in one of her letters wrote: "We all have our prejudices—some on one subject, some on another—and I, consciously to myself, with the rest. Only I would aspire to love even as to truth; and in speaking of Christ's Church I would not lift one denomination over the head of another. I would reverence *the Churches*. Also, I am not a Baptist, but a Congregational Christian in the holding of my private opinions." The same was true of Robert Browning. Browning Hall in Walworth, South London, which is now the home of the Social Settlement, of which the Rev. F. H. Stead is the Warden, was the Congregational church in which Robert Browning was baptized, and where his parents were members. The poets were liberal and generous in their views, but always, as has been clearly shown, loyal to their faith. However, the service in London in their memory was in many respects worthy of the occasion. The sermon was preached by Dean Farrar, who made special mention of the optimism of the Brownings. In the course of his sermon Dean Farrar said that Mr. Browning had once told him that the line which expressed his deepest faith was this:

He at least believed in Soul,
Was very sure of God.

The Paddington Chapel, in the same part of London, was where Mrs. Browning's parents worshiped in her childhood, during the ministry of the late Rev. James Stratten. The service in memory of these two authors was happily conceived, for few of the poets of our time have had a more vital influence in behalf of the Christian faith. It has sometimes seemed to us that if Mrs. Browning were to have indicated which of her writings best expressed her deepest religious convictions, it would be this from "Aurora Leigh":

The man most man, with tenderest human hands,
Works best for men, as God in Nazareth.

The Clergy and the Nonconformists

A striking editorial in the "Guardian," of London, of December 16, is entitled "The Clergy and the Nonconformists." Representatives of the Evangelical Free Churches, in a body known as "The Free Church Council," are to hold a meeting in London early in 1897, and the Bishop of Rochester has not only offered hospitality to delegates on his own account, but has suggested to the Church people of his diocese through the medium of the "Diocesan Chronicle" that some of them might like to join him "in offering such a sign of personal good will to those from whom in many respects they were necessarily separated." "The Bishop does not disguise the fact 'that some of the proceedings of the Council may very possibly be found to be polemical against the position of our Church,' but that does not deter him from expressing his sympathy with the practical and moral part of their work, or from praying that they may be guided in the ways of truth and peace." This utterance of the Bishop of Rochester is significant in itself, but no more so than the editorial on it in the columns of the "Guardian." The editor begins by recognizing that there are certain wide differences between the Established Church and Nonconformity. Those differences at present make many forms of co-operation impossible, such as the exchange of pulpits, or common religious action in which the distinctive characteristics of both bodies must be overlooked. He goes on to say,

however, that because he recognizes certain things as impossible, he rejoices in the action of the Bishop of Rochester. He uses these words: "Churchmen and Nonconformists differ on theological questions partly because they seldom meet in social intercourse." There is no doubt but that when men meet eye to eye and converse, they understand one another better than when they stand far apart and fire theological communications at one another through the columns of the newspapers. The "Guardian" goes on to say: "It is to be feared that there are not a few among the clergy who are inclined to look with some suspicion and disapproval upon any of their brethren who consort with Nonconformist ministers. . . . This state of feeling is altogether to be regretted. The first step toward reunion, and a step which is in

our own power, is personal knowledge." These are wise and true words. If they were repeated far and wide throughout the English Church, much of the controversial tone between the Establishment and the Nonconformists would disappear. Another point well worth notice is the following: "Differences of social standing and social habit are, we believe, daily decreasing, and in any case they should stand by themselves, and should not be complicated by the fancied impossibility or undesirability of closer acquaintance between men who, as the Bishop of Rochester says, 'are, as regards a large part of their work, in sympathy with one another.'" That editorial is worth emphasizing. If it is widely representative, it indicates a movement in the direction of true spiritual union greatly to be appreciated.

Correspondence

Government by Injunction

We have received a number of letters in reply to our recent editorials on this subject—some indorsing, some criticising and condemning, our position. Some of these letters are distinctly marked not for publication, and space forbids us doing more than give in compact form an interpretative account of them to our readers as basis for further comment, which will be found on our editorial pages.

One correspondent refers us to the following precedents:

The first injunction to be issued in any labor suit was by Vice-Chancellor Mallins, of England, in 1868, in the case of Springhead Spinning Co. vs. Riley (English Law Reports, VI., Equity cases, 551). The second reported case was that of the Supreme Court of Massachusetts, Sherry vs. Perkins (147 Mass. 212). A similar Pennsylvania case decided in the same month is Brace vs. Evans (III. Railroad Corporation Law Journal, 561). Both of these cases were decided in 1888. The first Federal case was decided in January, 1891—that of Casey vs. Cincinnati Typographical Union No. 3 (45 Federal Reports, 135).

These cases touch upon the matter of injunction decisions by State courts as distinct from Federal courts, and correct what he believes was a qualified misstatement in The Outlook's original editorial.

The first of these cases was the one referred to by us in the article criticised. In the second an injunction was issued against what was declared to be a nuisance, and the general statement in our editorial that only within the last thirty years have injunctions been granted to restrain the commission of a crime needs this modification. Nuisances are indictable, and nuisances have for a long time been also subject to prohibition by injunction. The Pennsylvania case quoted was not of such judicial importance as to give it weight as an authority. The fact that these are the only cases which our critic is able to cite confirms our general statement that the recent wholesale or blanket injunctions granted by the Federal Courts is a very great extension of equity powers to a new class of cases—in our judgment a dangerous extension, and one to be deprecated and checked either by public opinion or positive law.

A prominent member of the New York bar sends us the "Engineering Magazine" for December, 1896, with an article therein by Leonard E.

Curtis defending Government by Injunction. This article recites the facts and the decision of the Court in the Debs case at considerable length, and the result, the end of the strike, and defends what it concedes to be a somewhat new application of the equity powers of the Court on the following grounds:

1. It is simply a new application to changed conditions of old and established principles and methods of procedure.

2. It does not deprive the person enjoined of jury trial for *crime*; the penalty was not inflicted for crime, but for disobedience of the injunction order.

3. There is no danger in intrusting the confessedly great powers which this method would intrust to a single judge. To do this "is the most common thing possible in the ordinary affairs of civilized life," as illustrated by the power intrusted to the commander of a steamship, or an engineer, or even a switch-tender, on whose discretion lives of hundreds depend. "Shall we have less confidence in the sense of duty of a picked body of highly trained men like our judges than in track-layers and switch-tenders?"

4. Analogous powers were given to the Roman praetors, to the English Chancellors, and to modern judges in other cases. And the evils of which we are warned have not ensued.

5. There is no other method proposed to protect the community from such a strike as that of the American Railway Union.

6. There is some force in the objection to a blanket injunction, but "the Federal judges can be relied on to restrict its use within proper limits."

Our correspondent accompanies this article with some additional comments of his own. "When," he says, "we are in the midst of such scenes as took place at Chicago, and some years before at Pittsburg, then we may reasonably sigh for a little despotism, and wonder whether we are approaching something like a second French Revolution." He condemns the suggestion that when violation of the order of a Court of Equity involves a crime, the accused should be turned over to a criminal court for trial before a jury; the results of jury trial are very unsatisfactory. "We have jury trial just as we have universal suffrage, and a good many other things that the intelligent, sober thought of the country would like to get rid of." He

doubts whether reputable lawyers would accept the position of Judge of the Federal Court if his powers to punish for contempt were thus limited.

Another correspondent correctly says that criminal nuisances have from old times been enjoined by Courts of Equity; justifies Attorney-General Harmon's failure to enforce the Anti-Trust Law against great corporations—a failure which we declared as very possibly justified by previous failures in this direction; notes the fact that the injunction in the Debs case was granted by two judges sitting together; and that the order for Mr. Debs's arrest was granted by a third judge, though he was finally tried and sentenced by one of the judges who granted the injunction; gives reasons for thinking that Mr. Debs might have been imprisoned for a longer term for the crime of conspiracy than was inflicted for the disobedience of the injunction order; urges the importance of "preventive justice," and the extension of it in new and wider applications; agrees with our other correspondent in his distrust of jury trials; justifies the contempt proceedings in the Debs case because they did, in fact, break up the strike; notes the fact that injunction orders are subject to review (but orders punishing for contempt are ordinarily not so subject), and thus sums up his view—and it is a common and perhaps the popular one—of the whole case:

"Any one who thinks that it would promote justice to enlarge the opportunities for review of temporary injunctions, or of contempt proceedings, or even to have certain classes of contempt proceedings heard before juries, is entitled to his opinion. Any one who thinks such a change advisable because, although it may render justice slower and less certain, yet this disadvantage may be more than compensated for by the effect of the change in removing certain pretexts for stirring up disaffection against the Federal Courts, may perhaps have fair grounds for his opinion. But the present outcry against the Federal Courts and the attack made upon them in the Chicago platform come not because those courts have failed to promote justice, but because they have promoted it, and especially because Debs received a punishment which *The Outlook* has said he deserved; and because, as Debs himself admitted, the courts were the chief agents in putting an end to those acts at Chicago which, as *The Outlook* has substantially said, threatened the foundation of our Government and social system. And for *The Outlook* (of all papers) to deal with the question as you did in your article is, it seems to me, calculated to spread misinformation, to create and foster unjust prejudices, and to put the whole discussion on a wrong plane instead of on the right one. As I said in the beginning, I am sure you meant, and mean, to treat the subject with entire candor, and I have taken pains to write this because I do so feel."

Christianity and Socialism¹

To the Editors of The Outlook:

The Bishop of Durham, in his book "The Incarnation and Common Life," has a chapter on Socialism which seems to me to be the best definition of the word from the standpoint of a Christian Socialist. We ask the same consideration for the word "Socialism" that we demand for the word "Chris-

tianity." Both have been associated with foibles and exaggerations which misrepresented them. False views of the sacred relationship of marriage, antagonism to religion, and the confiscation of land, no more represent true Socialism than the Inquisition, witch-burning, and the popery of the Middle Ages represented true Christianity.

Let us not waste time over words, but discuss the principles.

ALEX. F. IRVINE.

Congregational Parsonage, Avoca, Iowa.

Clay and Webster

To the Editors of The Outlook:

From one standpoint Dr. Abbott has done injustice to the memory of Clay and Webster, as contrasted with Chase, Seward, and Lincoln. Sumner stood on higher ground. Chase and Seward were the founders and leaders of the Republican party prior to 1860, when, neither having a majority in the Convention, the friends of each preferred a "dark horse" rather than support a prominent rival, and Lincoln became the leader. Clay and Webster passed away before this crisis. Both were opposed to the extension of slavery. It would be difficult to show that either Seward or Lincoln were in advance of Clay and Webster on this question. In 1850 Jefferson Davis said in the Senate: "I here assert that never will I take less than the Missouri Compromise line, extended to the Pacific Ocean, with the specific recognition of the right to hold slaves in the territory below that line; and that before such territories are admitted into the Union as States, slaves may be taken there from any of the United States at the option of the owner." When Davis had stated his opinion, Clay arose and said: "I am extremely sorry to hear the Senator from Mississippi say that he requires, first, the extension of the Missouri Compromise line to the Pacific, and also that he is not satisfied with that, but requires, if I understand him correctly, a positive provision for the admission of slavery south of that line. And now, sir, coming from a slave State, as I do, I owe it to myself, I owe it to the truth, I owe it to the subject, to say that no earthly power could induce me to vote for a specific measure for the introduction of slavery where it had not before existed, either south or north of that line." Clay was also a Union man. I have not his speech at hand, but he said if Kentucky should secede, he would aid in putting the rebellion "down! down!! down!!!"

What is Webster's "influence in human history"? He was opposed to the extension of slavery; had said Wilmot "stole his thunder." But his work was the creation of the Union sentiment, which was in him an all-absorbing passion, leading to humiliating concessions. A brief summary of preceding events will show the importance of this sentiment. Calhoun, the leader of a section proclaiming the beatitudes of slavery, threatening nullification and disunion, was met by Garrison in the Abolition movement, and by Webster in the Senate. The Abolitionists gave vitality to the free-soil sentiment that led to party action, followed by the secession movement, which would have been a success but for the *Union sentiment*, which Webster had done so much to create. But for this sentiment the emancipation proclamation (a war measure) would have been like the "Pope's bull against the comet." When the flag of the Union was shot down and men were called to the tented field, Webster's patriotic and soul-thrilling

¹ See the letter of the Rev. Mr. Kidner and editorial comment in *The Outlook* for December 26.

words, "*Liberty and Union*," were an inspiration to many a soldier on the march and in the last supreme sacrifice. The Abolition pen without the Union soldier sword would have failed. "*Liberty and Union*" is coming more and more to be the basis of government in Church and State. Webster's last words were: "I still live." The Webster of 1832 will never die.

J. J. D.

West Grove, Ia.

The Indian Question

To the Editors of The Outlook:

Apropos of the opinions of Dennis Crowley upon the allotment question, as expressed in a recent number of *The Outlook*, we indeed find that "it is all right," and the factor of "time," upon which he so strenuously insists, is not over-expressed by the clause forbidding the alienation of lands thus acquired for the term of twenty-five years. Five years ago the Cheyennes (Southern) and Arapahos of this Territory accepted their apportionment of 160 acres each, some 600 of these lying in the district of which the above-named point is the headquarters and distributing agency, with Mr. John H. Seger, a veteran in the service, as Superintendent of an Industrial School and special disbursing agent under the general agency at Darlington, O. T., seventy miles away. For some time little or no success was visible in the attempt to locate each allottee upon his individual property. Natural timidity and the influence of ancient customs could not be overcome in a day, but finally the line broke; at first only the notoriously progressive daring to stem the tide of tribal disapproval by building houses and residing upon their lands. Coaxed, encouraged, and rewarded by their custodian, others were emboldened to follow, until probably forty per cent. of the Arapahos are "traveling the white man's road" to the extent of living beneath a roof and cultivating small farms. A very small percentage of the Cheyennes have advanced so far, clinging to the weather-beaten teepee of cotton cloth as the ideal habitation, combining portability with shade in summer and varying degrees of warmth in winter, depending entirely upon the meager rations doled out bi-weekly by their distributing agent for sustenance. Such a life cannot conduce to physical vigor under otherwise favorable conditions, and when considered in connection with the many constitutional taints to some of which almost every Indian is heir, its banefulness is apparent. Add to this their natural respect for tribal tradition, and the deterring influence of the non-progressive in favor of the native medicine-men and their methods of practice, and you have the picture of which I would especially speak.

To illustrate, a few weeks ago I was notified that one of the most progressive Arapahos, the head of a family, was lying ill of pneumonia. Investigation revealed a true clinical picture of the disease, with the usual distress and anxiety among the relatives. Upon my second visit a number of self-styled medicine-men ranged around the walls of the lodge shook my faith in the continuation of my treatment, and my third visit confirmed my fears. Other and more distinguished medicine-men had arrived, the pale-face treatment was condemned because he had not suddenly checked the expectation of blood-streaked mucus, and preparations were in progress for a general heathenish orgy. By dint of threats, prayers, explanations, and assur-

ances of a speedy recovery, proceedings were stayed until more dangerous symptoms should have developed, which fortunately did not occur, and a probable victim to the "sweat-house" method of treatment practiced by these tribes still lives to testify to the virtue of the "white man's medicine." As I write, a similar case is under observation, where I am compelled to accept a native medicine-man as a professional coadjutor, and sometimes find it necessary to defer an examination pending the proper arrangement of the contents of his skunk-skin medicine-bag. Many surgical and gynecological cases suffer, in a manner to shame humanity, from similar causes. These causes may be summed up under the one head of lack of hospital facilities. A dusty teepee does not offer enticing antiseptic facilities, nor does a superstition-ridden people furnish eligible material for nurses, even of the rankest type.

Seventy to one hundred miles away from the agency physician, and required to reside upon their allotments, they have had nor can have no medical attendance except what the school superintendent, Mr. Seger, humanely requires for them at the hands of the school physician. It is impossible that they should have requisite attention in chronic and surgical diseases, scattered as they are over miles and miles of country.

Hence, it is desired to erect a building for general hospital purposes upon a tract granted to a ladies' missionary society of the Dutch Reformed church of a New Jersey city. A substantial church building has just been finished, of stone throughout, for \$2,000. A \$1,300 rectory is under construction, and we hope to raise something near the aggregate of these sums for the erection of a small hospital building. Medical attendance and dispensary supplies can be had without cost, leaving only hospital stores and the maintenance of a resident nurse to be provided for.

I suggest that correspondence on the subject be addressed to Rev. F. H. Wright, evangelical pastor at present in charge of the mission work before mentioned, Mr. John H. Segar, Superintendent of the Government School here, or Professor Charles G. Meserve, President of Shaw University, Raleigh, N. C. The West is impoverished and can do nothing outside of service in the field. It rests with the people of the East to say whether this thing shall be brought about.

(Dr.) J. D. BALLARD.

Colony, O. T.

Municipal Progress

To the Editors of The Outlook:

Your article on "Municipal Progress," December 19, refers to the defeat in the Chicago Board of Aldermen of an ordinance reducing street-car fares from five to four cents, and closes by saying: "The difference of one cent in street-car fares, as we have often pointed out, means half a week's wages every year to the majority of working people." It is presumable that you are supplied with specific information, as the writer is not, on the question of justice to the proprietors of the city lines affected by such a proposition. While a few exceptionally located railways enjoy such receipts as could be thus diminished without disaster, the larger number have not as yet become lucrative properties. The claim of the public to cheap transportation cannot be defended to an extent which requires the crippling of the corporations and takes away

the capacity to furnish safe and convenient track-age and equipment.

The Governor-elect of Michigan is recently quoted as urging the reduction of local passenger tariffs on steam railways in that State to so low a figure as would be a menace to the solvency of a majority of those corporations. A factor not to be ignored in considering the general subject is that a large proportion of the bonded indebtedness of the steam and electric railway companies is held by savings institutions, thus forming, in part, the guaranty for the moderate savings of the very people in whose interest the reduction of fares is specially urged. In a vast majority of cases a radical lowering of rates will reduce the value of such securities, and thus directly impair the security of depositors. Whatever may be the special facts in Chicago, my own experience in handling such securities shows that most of the companies have to strain every resource to meet their fixed charges, and that the interest of the public is on both sides of the policy of cutting down receipts. I am heartily in sympathy with the general policy of The Outlook in municipal reform in all directions, but think it sometimes possible to encourage unreasonable demands of those who have only examined one side of a given question. There are doubtless corporations required to pay interest on an unreasonable capitalization, which will bear to have the *water* squeezed out of them, but it should not be forgotten that "there are others," and they are many.

Such a reduction of income on some roads, in Chicago and elsewhere, would force the proprietors to cut down compensation of employees, or go out of business; neither of which results would benefit the wage-earners.

JOHN L. CROSBY.

Bangor, Me.

The Growth of Missionary Literature

To the Editors of The Outlook:

The growth of missionary literature is one of the wonders of this century. Dr. Arthur T. Pierson has been reading and studying the literature of missions for thirty years, and his observation is that the field is widening. Yale University now has a special missionary library made up of thousands of volumes. Such a library would have been an impossibility a hundred years ago. Page after page is taken up in the "Encyclopedia of Missions" with the titles of missionary books and the names of their authors. This marvelous growth may be traced in different ways.

1. The material for a good missionary literature is now abundant. There is a mine of literary wealth in the life, times, and labors of such men as William Carey, Adoniram Judson, Alexander Duff, David Livingston, Bishop Taylor, Robert Morrison, and John Livingston Nevius. The task of shaping this material into good literary form has inspired the genius of such men as Dr. Arthur T. Pierson and Dr. George Smith, LL.D., to say nothing of scores of other able writers.

2. The style of modern missionary writing is very much improved. The "Missionary Review of the World" demands a high-grade literary style for all leading articles admitted to its pages. Mere annals, dull and lifeless, are not tolerated. A good missionary book is a living soul shining through a beautiful face. Such a work is Dr. Pierson's "Divine Enterprise of Missions."

3. Some of the old missionary books remind

one of old tombstones and neglected graveyards. Page after page of solid printed matter, with hardly a paragraph to break the monotony. Not so in many recent missionary papers and books. The printer's art, the engraver's art, the map-maker's art, the book-maker's art, and the littérateur's art all combine to make an up-to-date missionary book.

4. Another indication of growth is seen in the fact that the subjects treated now are specific, not so general as formerly. Dr. B. C. Henry, a missionary to China, does not write of the whole Celestial Empire, but of special work in and around Canton. Dr. J. L. Nevius writes of specific work in the Shantung Province. Dr. John G. Paton gives special attention to the New Hebrides.

5. As a result of these many improvements in missionary literature Christian people are reading missionary periodicals and books with a pleasing and growing interest. The time has been when it was fashionable to know but little about missions. But times are changing. The Cross-Bearer's Missionary Reading Circle, a three years' course of systematic reading and study on missions in all lands, was inaugurated six years ago as an educational movement among our thousands of Christians who remain in the home land. The literature of the C. M. R. C. for 1896-7 is as follows: The "Life of John Williams," the "Life of Dr. J. L. Nevius," "Medical Missions," the "Life of Alexander Duff," and the "Missionary Review of the World." All this literature is of the very best. For further information inclose six cents in stamps to the Rev. Marcus L. Gray, President C. M. R. C., St. Louis, Mo.

M.

St. Louis, Mo.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space.*

I have been much interested in the questions about conversion in this department. Let me state a case: Suppose a person has been brought up under religious training, and has never been tempted by the grosser forms of sin. He has reached middle life, has never known a time when he was not conscious of a desire to be a Christian, or did not feel the longing for an assurance that his sins were forgiven and he was living in accordance with God's will, yet he never has been able to say that he felt this, or knew of such a period of marked religious feeling in his life that he could call it conversion. His religious life, if he has any, consists of a striving to do right, amid much weakness, some rebellion, and an inability always to know what is right. He has always doubted his own conversion on account of his inability to see clearly what God's will was in relation to private perplexities in his own life, even when there has been a sincere desire to know and do it. He has been for years in the almost daily practice of prayer and Scripture reading, and has at times refreshment and comfort in this, without any marked religious emotion, or any assurance of his prayers being heard or answered, though as to this he is always hopeful. He has no doubts of the reality of the Christian life in others. Would you say this person had known "conversion" and was a Christian?

CONSTANTINE.

Conversion is commonly understood as relating to the beginning of spiritual or religious life. The only question of importance is as to the existence of that life. The essential characteristic of that life is in seeking to be led and ruled by the Spirit of God (Romans viii., 14). This is quite compatible with perplexity as to the way and will of God, and with lack of vivid feeling. Some of the best Christians have never been able to discover the

time when their religious life began. That life may be feeble though real. Yet, so far as real and earnest, it must be evidenced by effort for a fuller life.

Kindly give some light on the belief that God is Love, in view, for instance, of the vast amount of human woe in India, where millions are said to be starving, and state how a sincere believer in the truth of the above doctrine is to explain such misery and at the same time have a firm assurance of God's love to man? F. M. B.

It is not the amount of misery but the existence of any misery that constitutes the difficulty. But men can hardly be capable of pleasure without being capable of pain. And moral discipline requires pleasure to be obtained and pain avoided by exertion in cultivating knowledge and power. In other words, it is best to be obliged to work out our own salvation. The history of civilization and religion is the history of this endeavor. Suffering is inevitable in such an order of things. It is the price of progress. Whether the suffering is consistent with the goodness of God depends on whether the progress is worth the pain by which it has to be achieved. As to this, a strong and brave spirit, like Paul's, glories even in its tribulations, finding their precious result in moral progress and purified character. Our doubts are due to the fact that we are in the midst of the process, and the outcome of it, for the individual sufferers, is veiled from us. Hence the need of the supporting faith in God, which is assured that the issue will fully justify the process. This faith may be strengthened by observing the historical fact that through ages of suffering the faith in God's goodness has been ever growing stronger.

In the very able sermon of Dr. Abbott on the "Gospel Doctrine of Sacrifice," published in *The Outlook*, December 26, is the following passage: "Fire is not once used in the Scripture, outside the Book of Revelation, as a symbol of torment. Not once. It is always a symbol of destruction of iniquity, always a symbol of purification." As one who has failed to find any justification in Scripture for denying the doctrine of future, or even eternal (I use the word in its generally accepted sense), punishment for impenitent sinners, I beg to inquire how this statement can be reconciled with the declaration of Jesus himself in Matthew viii., 12; xiii., 40, 42, 49, 50; xviii., 8, 9, and xxv., 46? Can these passages possibly be interpreted, like that in Luke iii., 16, as referring only to the purification of the heart by a spiritual baptism which was likened to fire?

A FRIEND.

Matthew viii., 12, and xxv., 46, do not refer to *fire*. The other references are to destruction and torment. The tares are burned up, destroyed, by the fire. Hell-fire is the fire of Gehenna—that is, a fire kept burning day and night in a valley outside the walls of Jerusalem to destroy the offal of the city. Luke xvi., 24 is an exception to our statement. Fire is there named as a symbol of torment, but nowhere else, except in Revelation. Another correspondent asks us if the Book of Revelation is not "as much God's word as any other book." In our judgment there are different degrees of authority in the Bible; the standard and measure of all being Christ and his teachings.

As to the Christian Alliance of whose giving and work you have spoken with commendation: 1. Are its givers members of the churches; of those of one denomination mainly, or mainly outside the churches? If within, may not their giving to the Alliance account for some failure of the churches to secure giving with enthusiasm? 2. How is the Alliance money administered? 3. Where are its missions? 4. Are administration and work so reported that one might judge of their economy and efficiency? and where? H. A. B.

1. So far as we know, the givers to the foreign missionary work of the Christian Alliance are

church members. They represent different denominations, but, if we are rightly informed, most of them are Methodists and Baptists. Possibly the giving of such large sums to this organization may to some extent affect the contributions to other mission boards, but we think that the Congregationalists have had but little money diverted from their treasuries into this channel. 2. As to the administration of the Alliance money, we think all the information required will be found in their regular publication, copies of which can be secured from Dr. Simpson, 690 Eighth Avenue, New York City. 3. The missions of this organization are to be found in various countries; facts can be obtained from Dr. Simpson. 4. They have but one paid officer. From this one would infer that their affairs are administered with economy.

1. Will you, for the benefit of some members of a Sabbath Association, kindly state what you consider the proper mode of Sunday observance for the individual, the family, the State, as suggested by Christ's recorded utterances and acts, and the spirit of his life and Gospel? 2. Also what you consider to be the most effective means of promoting the proper observance of the day, and whether you think the civil arm can be legitimately invoked by Christians to enforce a cessation from labor and traffic? T.

1. For the individual and the family, by doing whatever tends to promote the religious and moral life, as private and public worship, reading, reflection and conversation tending to thoughtfulness and thankfulness, with practical efforts to make others better and happier. The aim to do this will tend to rule out things not to be done as inconsistent with it. The State has no further concern with the observance of the day than to secure the common right to rest, and to prevent disturbances of assemblies for worship. 2. Good example, and constant effort to foster a sound public sentiment, particularly toward the reduction of Sunday labor and traffic to the minimum. Some labor and traffic on Sunday is indispensable. But the right of the President to Sunday rest, which the Constitution guarantees him by the phrase "Sundays excepted," is within the province of the civil power to secure to every man to the fullest practicable extent.

1. How does modern theology view the doctrine of imputation, specially Paul's "imputation of faith"? 2. Can you indicate roughly the relative numerical strength of Calvinian and Arminian opinion in the Protestant Church of to-day? 3. Is it Scriptural to teach that a Christian must be "born again" every day? 4. How are the three sources of authority in religion—Bible, Church, Reason—related? Which is the highest? *

1. It discards imputation in the forensic sense, *i.e.*, as a fiction of law treating the guilty as innocent. It holds that the "faith imputed for righteousness" was real righteousness, as being a right spirit. It is an ethical axiom that moral character is strictly personal and untransferable. See Romans iv., where the R. V. reads "reckoned" instead of "imputed." 2. No; but the Arminian greatly preponderates. 3. No; the spiritual life does not begin anew every day, but Paul said that it "is renewed day by day" (2 Corinthians iv., 16). 4. It is only by "reason" that the Bible and the Church are recognized and validated as sources of authority: therefore reason is the highest. The seat of authority cannot be in anything external (as a book or an institution) to the moral reason, *i.e.*, the conscience.

My Sunday-school class is about to take up the study of the Teachings of Christ. Can you give me the name of any book or books that will give me any light on the matter, as some at least of our Lord's teachings are somewhat

obscure? Perhaps Dr. Abbott may have written commentaries on the Gospels, and if so will you kindly advise me and give any other information that you can?

S. B. B.

Dr. Abbott has written commentaries on the Gospels. Any bookseller can procure them. On the general subject of the Teachings of Christ, see Professor Bruce's "Parabolic Teaching of Christ;" Canon Farrar on "The Lord's Prayer;" Dr. Dyke's "The Manifesto of the King," *i. e.*, the Sermon on the Mount; Dr. Sears on the Fourth Gospel, "The Heart of Christ." Wendt's "Teaching of Jesus" is a very scholarly work. "With Open Face," by Professor Bruce, consists of popularly sketched studies in the first three Gospels.

In your issue of December 26 are questions from a student of the Sunday-School Lessons, and it seemed to me the answers were hardly full enough to give the desired help. I would suggest, because I have recently found these books so helpful to me in Sunday-school work, first, the Cambridge Bible; of course, for the greater part of the coming year's work the volume on The Acts would be required. Price is about \$1.15. One using these Bibles would hardly rest until owning all of them. Next, to get the story complete, a small book, costing about \$1, called "A Class-Book of New Testament History," by McLean, and if one wishes an exposition of the lessons proper and not intervening text, Peloubet, costing \$1.25, I think, or better still, the "Sunday-School Times," 50 cents per year if gotten up in a club. I would be glad if this information could be given your inquirer in as concise a form as you choose to put it. F. H. H.

We are glad to print this testimony from experience. All the books referred to have been mentioned from time to time in this column, in reply to inquiries which have been repeated with variations almost weekly.

I wish to engage in a study of Goethe's "Faust." Will you be kind enough to suggest a course critical and explanatory? Also please suggest books to be used, and by whom published. Of course I wish "Faust" to be in the original.

H. A. F.

H. A. F.

Lewes's "Life of Goethe;" Herman Grimm's "Life of Goethe;" Bayard Taylor's "Studies in German Literature;" Wells's "Modern German Literature;" Koenig's "Deutsche Literaturgeschichte;" Scherer's "Deutsche Literaturgeschichte;" "Faust," edition with Schroer's notes; "Faust," translation by Taylor or Swanwick.

The able review of Mr. Russell Sturgis's "European Architecture" has impressed me very much. Will you kindly suggest further sources of information concerning the influence of religion upon architecture? R. K. B.

R. K. B.

Norton's "Church Building in the Middle Ages;" Reber's "History of Art;" Lübke's "History of Art;" Fergusson's "History of Architecture;" Hamlin's "History of Architecture."

Kindly suggest the commentaries and treatises upon Old Testament Prophecies in which the sociological element, and not the merely prophetic, has been discussed. In a renewed study of these books I have been impressed with their purely social vein.

E. W. A.

E. W. A.

A few pages here and there in W. R. Smith's "Prophets of Israel," and a chapter in Fremantle's "The World the Subject of Redemption," contain the gist of the matter. See, also, Professor G. A. Smith's volume, "The Twelve Prophets," in the Expositor's Bible.

Ought not Jesus to be regarded as an exception to the doctrine of evolution? H. B.

H. B.

See the article on The Place of Christ in Evolution, in the forthcoming series of articles on The Theology of an Evolutionist.

Prentice Mulford.—Several inquiries made some time ago we can now answer. Mr. Mulford died

in 1891. He was on the editorial staff of the "Graphic" in New York, and had been a miner and a journalist in California. His writings in the "White Cross Library" are characterized by an extreme idealism with practical ends in view. While open to the charge of fancifulness, they are stimulating to reflection. A reader of independent and cool judgment may find in them valuable hints for the regulation of life.

The following is the answer to the "Bishop of Oxford's Riddle" printed in The Outlook for December 26 :

1. Feet. 2. Eyelids. 3. Knee-caps. 4. Ear-drums.
5. Nails. 6. Soles and muscles. 7. Palms. 8. Talips.
9. Hares. 10. Arms. 11. Lashes. 12. Vanes. 13. Hart.
14. Insteps. 15. Temples. 16. Tendons. 17. Pupils.
18. Chest. 19. Gums. 20. Crown. 21. Palate. 22. Vessels.
23. Shoulders. 24. Elbows (L-bows). 25. Skull.
26. Eyes and nose. 27. Tongue. 28. Locks.

Will some subscriber give the source of the two following quotations, which are made from memory and may not be wholly accurate? C. H. B.

C. H. B.

"Too oft in pure religion's name
Hath human blood been spilt,
And pride hath claimed a patriot's name
To crown the deed of guilt."

“Oh glorious hour! oh grateful day!
The stone of grief is rolled away,
And faith is standing nigh.
In shining raiment pure and white,
Surrounded by religious light,
The carnal passions die.”

C. H. B.

“In the name of the Prophet, figs!” is older than Lester Wallack. Drury Lane Theater was rebuilt after burning, in 1812. The managers advertised for an address to be given at the reopening. The brothers James and Horace Smith took the occasion to publish a small volume purporting to be the “Rejected Addresses,” in which the greatest writers of the day were wittily imitated and caricatured. One of these addresses was supposed to be spoken by Dr. Johnson’s ghost, and one sentence reads: “And the auditor who compares incipient grandeur with final vulgarity is reminded of the pious hawkers of Constantinople, who solemnly perambulate her streets, exclaiming, ‘In the name of the Prophet, figs!’”

T. S.

I would like very much to get all the lines of a little ditty which is said to have originally appeared in "Peter Parley's Magazine," running about like this:

"The wind one morning sprang up from asleep,
Saying, now for a frolic and now for a leap.

• • • • •

And so on it went whistling and humming,
And the people all wondered whatever was coming."

G.

Can any reader give the name of the author of the following lines, and the rest of the poem to which they belong?

“ This is the woe of woes,
The one o’ermastering agony,
To watch the sleep of those that die,
And feel it is not repose.”

J. Y. D.

In last week's paper, replying to "C. A. R.," you refer to the articles of the London "Statist" for a description of the gold-mines in Africa. There is a magnificent work on this subject, complete, reliable, and exhaustive. The name is "Gold Mines of the Rand," edited by Hatch and Chalmers, and published by Macmillan & Co., 1895.

L.

I wish to know who wrote the lines following, and in what poem they occur :

"Faith were science now,
Would she but lay her bow and arrows by
And arm her with the weapons of the time."

P.

Can any one tell me if there is any genealogy of Robert Pitt, of Boconnoch, showing name of his wife? Robert Pitt was father of Lord Chatham, but no record I have

seen mentions his mother. What was his mother's maiden name?
F. J. P.

Will some one please give the lines beginning:

"A jellyfish swam in a tropical sea,
And said, This world it consists of me."

And ending like this:

"But somehow the universe still exists."

H.

Will some one inform me through your Correspondence column where I can obtain "key" to picture called "The United States Senate, A.D. 1850" or "Clay's Farewell to the Senate"?

SUBSCRIBER.

E. P. McM.—A copy of "Rosa of Linden Castle," in my possession, was printed in 1845 by Perkins & Purves, of Philadelphia.

About People

—Judge Stephen Neal, who wrote the Fourteenth Amendment to the Constitution of the United States, is now in his eightieth year. He is a resident of Lebanon, Indiana. The amendment was submitted by Congressman Godlove S. Orth to the Congressional Committee, which was discussing reconstruction measures, and was afterwards adopted.

—Mr. Henry Barnard, of Hartford, Conn., referred to in a recent issue of the "New England Magazine" as "the Nestor of American education," will be eighty-six years old on January 24, and the people of that city are preparing to celebrate the event in a fitting manner. Dr. Barnard was graduated from Yale in 1830, and his life has been wholly devoted to educational matters. He is still remarkably vigorous, in both mind and body, for one of his years.

—Professor Emil du Bois Reymond, who has just died, was French only as regards his family name. He was born in Berlin, and had his education and accomplished his great life-work at the University there. He studied anatomy and physiology under Müller. On the latter's advice he took animal electricity as his specialty, and published several works on that subject. In 1868 he replaced his master as Professor of Physiology at the Berlin University.

—The present senior alumnus of Harvard is Samuel Ward Chandler, of the class of '22. According to the New York "Tribune," the following members of classes graduated since 1800 have been successively the senior alumni: 1804, Joseph Head, died 1882; 1807, William Thomas, died 1882; 1811, William Perry, died 1887; 1811, William R. Sever, died 1887; 1815, William Goddard, died 1888; 1817, George Bancroft, died 1891; 1818, Frederick Augustus Farley, died 1892; 1820, William Henry Furness, died January 30, 1896.

—According to "Household Words," during a confirmation tour in the diocese of Peterborough, Dr. Creighton put up one evening in an old manor-house, and slept in a room supposed to be haunted. Next morning, at breakfast, the Bishop was asked whether he had seen the ghost. "Yes," he replied with great solemnity, "but I have laid the spirit; it will never trouble you again." On being further interrogated as to what he had done, the Bishop said: "The ghost instantly vanished when I asked for a subscription towards the restoration of Peterborough Cathedral."

—The well-known American diplomatist, General John Meredith Read, who died recently, was

one of the originators of the "Wide Awake" political clubs of 1860. In the same year he was chairman of a committee to draft a bill in behalf of New York State, appropriating \$300,000 for the purchase of arms and equipments, and he subsequently received the thanks of Congress for his zeal in organizing, equipping, and forwarding troops. After occupying various positions in our consular service, he was appointed United States Minister to Greece. One of his first acts was to secure the release of the American ship *Armenia*, and to obtain from the Greek Government a revocation of the order prohibiting the sale of the Bible in Greece. Five years later he received the thanks of his Government for his effectual protection of American citizens in the perilous crisis of 1878. Soon afterwards, from motives of economy, the appropriation for the Athens Legation was refused by our Congress, but General Read, believing that the time was too critical to withdraw the mission, carried it on at his personal expense until his resignation, a year later.

—Captain James Watson, of Westchester, N. Y., who has just died at the great age of ninety-eight, retained his mental and physical vigor to a remarkable degree up to the day of his death. He was a retired sea-captain, and his ancestral acres in Westchester County have constituted a historic landmark for more than a century. He was born in the old homestead there, and when fifteen years of age went on his first voyage as cabin-boy in the Havre packet-ship "Courier." Fenimore Cooper and George Blunt (the latter afterward noted as a nautical publisher in New York City) were cabin-boys on the same ship. Watson worked himself up, step by step, to the rank of captain, and it was often said of him that he was one of the most popular navigators. In consequence of his high standing, his vessel, the *Virginian*, was chosen by the Government three generations ago to bring the French indemnity money to this country. About fifty years ago Captain Watson retired from active sea life. His recollections were always of interest, especially those of the war of 1812. He was one of the lads who helped to throw up breastworks in defense of New York City against the British, and he also saw the British fleet lying in Westchester Creek.

—Speaking of the late Andros B. Stone as an example of what industry will accomplish, the New York "Tribune" says:

As a boy Mr. Stone early learned the meaning of poverty, and at the age of fifteen he was apprenticed to a carpenter. He was subsequently enabled, through his own exertions, to spend a brief time at an academy. Afterward, as a clerk for a bridge-building firm, Mr. Stone learned the details of the business, and subsequently became a partner in an Eastern bridge company. When twenty-six years old, he became the head of the firm of Stone & Boomer, which built the first bridge across the Mississippi, a bridge across the Illinois River with the longest draw at that time known, and the then unequalled span of the Union Passenger Depot in Chicago. Mr. Stone became a manufacturer of iron, in Cleveland, in 1858. He also became President of the Cleveland Rolling Mill Company, the American Sheet and Boiler Plate Company, the Union Rolling Mill Company, of Chicago; the Kansas Rolling Mill Company, the St. Louis, Keokuk, and Northwestern Railway Company, and the Poughkeepsie Bridge Company. Becoming interested in Bessemer steel, Mr. Stone made two visits to Europe for the purpose of its study, and afterward used that process at his mills in Cleveland. On coming to this city in 1871, Mr. Stone at once took high rank among New York business men. He was much interested in church work, and became a member of Grace Church. Being a broad-minded man, and by nature a philanthropist, Mr. Stone became interested in the Children's Aid Society, of which he afterward became a trustee, and pre-

sented to the Society a summer home for children at Bath Beach, L. I.

—From the Florida "Citizen" we learn some interesting facts about a man who has risen from slavery to prelacy—Bishop Abraham Grant. As a boy he was owned by Franklin Raulerson, a planter of Middle Florida. The Bishop says: "When my master returned from the battle-field, he told my brother and myself that we were going to be free, and asked us to go to Columbus, Ga., with his brother-in-law to be sold, as it would help him out." The next time the Bishop saw his old master was some weeks ago, when Mr. Raulerson heard that the Bishop was coming to Tampa, fifty miles away. Mr. Raulerson hitched up his horse, not having money enough to pay railroad fare, and drove the entire distance. The account of the meeting given by the "Citizen" is as follows:

The many memories which the meeting revived awoke tender feelings. Thoughts of the old days, when Grant was an unlearned slave and the master a prosperous planter, arose, and the present circumstances marked a strange contrast. The hand of time had fallen heavily upon Mr. Raulerson, and financial reverses had reduced him to poverty. Bent with age and clothed in humble garments, he sat in the presence of Bishop Grant, who had risen above his race and stood as an honored man in the ministry, with the comforts of life attending his high position.

During their conversation Bishop Grant asked his old master if he could do anything for him. He told him that if he would leave Florida and go to his (the Bishop's) home in Texas, he should be provided for during the remainder of his life; but this Mr. Raulerson declined, as he had a little home here and felt that he had but a short time longer to live. Before leaving the room he said to the Bishop:

"Bishop, I have but a short time on this earth, and I want you to do something for me, if you can, when I die. I want you to perform the last ceremonies over me. Do you think that you can come and bury me?"

Bishop Grant assured him that his wish should be granted, and that he would surely come. After the talk Mr. Raulerson was taken over to the church where the conference was in session, and as the two men walked up the aisle together arm in arm, a hush of expectation fell upon the congregation. As they reached the chancel rail they turned, and Bishop Grant introduced Mr. Raulerson as his former master. With tears coursing down his cheeks he spoke kind words of him, and called upon his brethren to look upon them at that moment as an example of the feeling that should exist between the races, for, said he, "we are all of one Creator and all of one image; we were raised together and should be brothers."

Good Deeds

Dean Hoffman, of the Episcopal General Theological Seminary in this city, has sent a check for \$35,000 to the University of the South, at Sewanee, Tenn., and has given it property at Bridgeport, Ala., worth \$15,000.

On Christmas morning the following dispatch appeared in the papers:

Newtown, N. J., Dec. 24.—When the employees of the Merriam shoe factory called at the office for their week's wages this afternoon, they were surprised, but agreeably so, to hear that their employer, Henry W. Merriam, had ordered the sum of \$6,500 to be distributed among them as a Christmas gift. The factory employs about four hundred hands, and all were remembered, from the oldest to the youngest. Miles Atwood, an old employee of the factory, met with financial reverses several years ago, and was compelled to mortgage his house to Mr. Merriam for a considerable amount of money. To-day the mortgage was handed to him, together with his share of the money distributed, although there was still several hundred dollars due on it.

Commenting on the many splendid gifts made to charities by Madame Furtado-Heine, known as "La Grande Française," who died recently, the London "Globe" says: "She was the widow of

M. Charles Heine, the millionaire, and cousin of the famous German poet. During the Empire Mme. Heine was a leading figure in Parisian society, but in latter years she seems to have derived more pleasure in utilizing her wealth in alleviating the sufferings of the afflicted than in attending the gatherings of fashionable Paris. To her belongs the credit of having established several blind asylums and orphanages. When a disaster occurred and funds were needed, she was always to the fore with a large subscription."

The will of the late Henry L. Pierce makes the following public bequests:

To the Methodist, Baptist, Orthodox, Unitarian, and Catholic societies of the village of Dorchester, Lower Mills, where the testator lived, and the Episcopal Society of Ashmont, \$3,000 each.

To the town of Stoughton, \$25,000 for the purchase of books for a free public library.

To Harvard College, \$50,000.

To the Massachusetts General Hospital, \$50,000.

To the Massachusetts Institute of Technology, \$50,000.

To the Museum of Fine Arts, \$50,000.

To the Massachusetts Homœopathic Hospital, \$50,000.

To the Massachusetts Charitable Eye and Ear Infirmary, \$20,000.

To the Children's Hospital in Huntington Avenue, Boston, \$20,000.

To the Perkins Institution and Massachusetts School for the Blind, \$20,000.

To the New England Hospital for Women and Children, \$20,000.

To the Home for Aged Men in West Springfield Street, Boston, \$20,000.

To the Home for Aged Women at No. 108 Revere Street, Boston, \$20,000.

To the Home for Aged Couples on Walnut Avenue, corner of Seaver Street, Boston, \$20,000.

To the Home for Aged Colored Women, Myrtle Street, Boston, \$5,000.

To the Channing Home on McLean Street, Boston, \$5,000.

To the Boston Home for Incurables on Dorchester Avenue, \$20,000.

To the Boston Children's Aid Society, \$5,000.

To the Society for the Collegiate Instruction of Women in Cambridge, Mass., \$20,000.

To the Massachusetts Society for Prevention of Cruelty to Children, \$20,000.

To the Boston Lying-in Hospital on McLean Street, \$20,000.

To the Commandery of the State of Massachusetts Military Order of the Loyal Legion of the United States, \$5,000.

Any of the residue that may remain after paying all the legacies is to be divided equally among the Museum of Fine Arts, the President and Fellows of Harvard College, the Massachusetts General Hospital, the Massachusetts Institute of Technology, and the Massachusetts Homœopathic Hospital.

The New York "Evening Post" recently printed this admirable comment:

The will of the late George Bliss, of this city, contains one clause which merits especial commendation. Mr. Bliss was interested in Yale College, and desired to leave the institution some substantial evidence of that interest. The form of his bequest is what renders it notable:

"To Yale College, at New Haven, to be applied at the discretion of the President, \$60,000."

It is the rarest thing in the world for an educational institution to receive money in this way, and yet there is probably not a college or university but needs such gifts more than any other kind. Too often the announcement of a bequest brings quite as much anxiety as satisfaction, the building provided for not being the one most needed, or the fund for the endowment of a new professorship being inadequate, or the restrictions surrounding some other benefaction being such as to defeat its object. The giver who turns over his money to be used at the discretion of the governing body is the giver that is most welcome.

The New York "Tribune" announces that the Rev. L. L. Conrady, who left the Umatilla Indian

Reservation in 1889 to take the place of the late Father Damien, in charge of the Molokai (Hawaii) leper colony, is in Portland, Ore., as the guest of Archbishop Cross. A few months ago he went to Japan to inspect the leper colony of Gotamba, near Yokohama. What he witnessed there impelled him to the belief that it was his duty to return to civilization and fit himself as a physician and surgeon by a course of study, and he is on his way to place himself under the instruction of Dr. Monnet, of Chicago. After finishing his course of medicine, Father Conrady will return to Molokai, relieving Father Damien, a brother of the dead priest.

December Necrology

- December 7.—John R. Fellows. Born 1832. District Attorney of New York City.
- December 10.—Alfred Nobel. A Swedish engineer and chemist. He was the first to recognize the value of nitro-glycerine, and was the inventor of a number of explosives.
- December 11.—Sarah B. Cooper. Born 1836. See page 1189 Vol. LIV.
- December 12.—Ferdinand, Count zu Trauttmansdorf-Weinsberg. Born 1825. Long President of the Herrenhaus of the Austrian Reichsrath.
- December 12.—Leonard J. Sanford, M.D. Born 1833. See page 1203, Vol. LIV.
- December 14.—Alexander Salvini. Born 1861. Son of the great actor, Tomasso Salvini, and himself an actor of ability.
- December 17.—Alexander Herrmann. Born 1844. A well-known professional magician.
- December 17.—Henry L. Pierce. Born 1825.
- December 18.—Roswell G. Horr. Born 1830. A member of the Forty-sixth, Forty-seventh, and Forty-eighth Congresses.
- December 18.—Paul Auguste Arène. Born 1845. A well-known French essayist and novelist.
- December 21.—Eugène Jolibois. Born 1819. A French statesman, long identified with the varying fortunes of the Bonaparte family.
- December 22.—Georg von Bunsen. Born 1824. See page 24, Vol. LV.
- December 23.—William Henry Hatch. Born 1833. Elected from Missouri to the Forty-first, Forty-seventh, Forty-eighth, Forty-ninth, Fiftieth, Fifty-first, and Fifty-third Congresses. He gained most of his prominence through the Anti-Option Bill.
- December 27.—John Meredith Read. Born 1837. See page 198.
- December 28.—Emil du Bois-Reymond. Born 1818. See page 198.
- December 29.—Sir Alexander Milne. Born 1806. Admiral of the British Fleet.
- December 29.—Josef von Wasielewski. Born 1822. An eminent violinist, conductor, and essayist.
- December 30.—Edouard Charles Fabre. Born 1827. Archbishop of Montreal. See page 159.

Bits of Fun

Mother—Oh, John, you should hear baby talk. He can talk just as plain as can be. Father—You mean as plain as you talk to him.—*Boston Transcript*.

"What's the matter, chum?" asked the college student of his roommate, who was making the air a

dark blue. "Matter? I wrote the governor to send me some money for text-books, and here he's sent me the books. I can never pay my bills at this rate."—*Detroit Free Press*.

Charles (reading his composition)—Every rabbit has four legs and one anecdote. Teacher—What do you mean by an anecdote? Charles—A short funny tail.—*Sacred Heart Review*.

"Ruined by a woman," he muttered, moodily. "I do not see the point," said one who overheard him. "Nor do I," he answered. "I was speaking of this lead pencil."—*Household Words*.

"Why do people take so much interest in what they call Darkest Africa, anyhow?" "I presume they have a kind of idea it would be a good thing to go there and grope with the country."—*Chicago Tribune*.

"Perhaps the little girl would like a talking doll," suggested the salesman at the toy-store. "I think I would," said the little Boston girl, speaking for herself, "if you have any that can talk intelligently. I could not endure one that giggles."—*Chicago Tribune*.

"Now, Thomas," said the teacher, "write me a sentence in which the words pine and butternut are used." And Thomas wrote: "The fellow felt almighty tough, when him his best girl cut; First he thought he'd pine away, and then he thought he'd butternut."—*Detroit Journal*.

"I wish there was some new way of killing time," said young Mr. Point Breeze to Miss Homewood last night. "I can suggest one way of killing time which was not possible for a long while," replied the maiden. "Well?" "Sleigh it!" A livery stable was rung up by telephone.—*Pittsburg Chronicle-Telegraph*.

"Repartee," said the facetious 'bus-driver, "comes nat'ral. I suppose it's from allus carryin' of a whip that makes 'busmen so good at it. But (and here he shook his head) repartee has its disadvantages. That's the wust of livin' on wheels, guv'nor. It often happens that afore you can git your repartee ready t'other chap drives off. Where's your repartee then? Why, it's chucked away. That's often happened to me. It's fair maddenin'."—*London Telegraph*.

The "Ears" of Insects

The naturalists have not as yet been able to answer the burning question, "Can bees hear?" but their researches along that line have resulted in many queer discoveries. Simply because a bee has no ears on the sides of his head, it is no sign whatever that he is wholly without some sort of an auditory nerve. This last assertion is proven by the fact that grasshoppers, crickets, locusts, and flies, all have their ears situated in queer places—under the wings, on the middle of the body, and even on the sides of their legs. The common house-fly does his hearing by means of some little rows of corpuscles which are situated on the knobbed threads which occupy the places which are taken up by the hind wings of other species of insects. The garden-slug, or shell-less snail, has his organs of hearing situated on each side of his neck, and the common grasshopper has them on each of his broad, flat thighs. In some of the smaller insects they are at the bases of the wings, and in others at the bottom of the feet!—*St. Louis Republic*.

For the Little People

The Child and the Snowflake

By Mary F. Butts

Pretty little snowflake,
Shining like a star,
Did you come to find us
From some world afar?

Nay, my home was nearer,
Dear, than you suppose.
From the kitchen kettle
Through the air I rose.

I longed, in chilly cloudland,
To see you once again,
And so I flew, a snowflake,
To your window-pane.

How I Got the Woodchuck

It was a time of drouth. The grass was brown and brittle, and the ground was baked like a brick. No hint of life or moisture in the hay which we had cut and piled in small hillocks ready to haul in.

Father and the men had taken in one load, and I lay in the shade of the old elm to rest. A grand old tree it was—the pride of the whole family—with its long, drooping branches gently swaying to and fro.

I fell into a doze, when a rustling noise awoke me, and I saw a woodchuck disappear into the side of the tree.

A hole there showed that the old tree was hollow.

Was there ever a country boy of fourteen without matches in his pocket ready for any emergency?

Was there ever a boy, unless abnormally good, who could let a woodchuck remain peacefully in the bosom of his family when his secret lair was so beautifully discovered?

Gleefully I selected a couple of matches from the handful of miscellaneous articles I pulled from my pocket. Hurriedly I snatched some bunches of grass and poked into the hole, and then dropped in the lighted matches! Puff! puff! the smoke emerged from the hole, gradually increasing in volume, while I watched the spot with uplifted club.

Mr. Woodchuck, forced to vacate the premises, was too quick for me. Away he flew across the field, with me at his heels. He gave me a run in earnest, but I caught him at last and soon dispatched him, proud of my exploit, for he had been making sad havoc in the chicken-yard.

At dinner mother called our attention to smoke she noticed outside. We rushed out, and what a sight met our gaze! The whole field in the flat below our house was in a blaze!

The cocks of hay were on fire, and spreading from one to another with frightful rapidity. Dense, heavy clouds of black smoke rolled toward us, accompanied with frightful sheets of red flame, which swept everything before them.

We hastened to tear branches from the trees, and fought like tigers to save our home. We kept the flames from the house, but the barn and out-buildings went down like grass before the scythe.

Uncle Will's farm joins ours, and the fire tore over his fields of standing grain like a galloping tornado, stopping at the pasture-fields.

Then we took a rest. We needed it!

Then they all began to wonder how it started. There is no use trying to fool father, and I had to own up. Of course it spread from the tree.

The old elm burned itself out in a couple of days, then fell with a crash like thunder. Father used to hunt squirrels in its branches when he was a boy. He felt sorry. So did I.

A. H. W.

The Little Godmother

By Grace Thompson

I met these two little girls at a Christmas-tree gathering last week. There were about fifty children—all little girls—in the room. The tree was beautiful. The candles burned brightly, and the balls and the stars and lanterns and shining things shone and glittered in the most dazzling manner. The only things that matched them were the shining eyes of the little girls. They sang the carols, and listened to the speeches, and wriggled every minute; it was so hard to wait right in sight of those fascinating parcels of most mysterious shapes. At last the exercises were over, and the time for giving out the presents came. Then great was the amazement of the little company when it was announced that special gifts were for the little girls who had been most regular in attendance at the sewing classes and the cooking classes, and the little girls who had shown the greatest improvement. Nobody had dreamed of this. Who would get the first prize? It was a beauty—a flaxen-haired doll, quite large, dressed in a beautiful pink and white gown, and a white hat trimmed with pink feathers. There was a cry of "Oh!" all over the room. The little girl who got the doll could not speak, she was so amazed. She forgot her shawl when she went away, and refused to have the doll taken from the box. The reason was, her own dress was not spotless. The second prize was a tea-set—a beautiful tea-set in white and gold. There was a shadow on the face of the little girl who received it. What was the matter! It was whispered to the little girl who sat next to her—her dearest friend—and overheard. "Oh dear! I did so want a doll!" Then we wondered what could be done. Would anybody be willing to exchange? Then we made another discovery. The dearest friend had five dolls. Now it seemed quite easy to effect an exchange, but the strangest thing happened. Perhaps it was not strange. The little mother of five did not wish to spare one of her family, but if it made Ethel happier, why, she would. Then Ethel saw new beauties in the tea-set, new possibilities. Clara was going to give a tea-party, and this tea-set was so large that it would add greatly to the occasion.

Then Laura, the little mother, exclaimed, having thought of a way out of the difficulty:

"I can always lend you one of my dolls. You love my big doll, and I can lend her to you whenever you want her. You know you wanted to name her."

"Why, yes," I interrupted, "then you will be her godmother."

Looking at me in the most solemn manner, Ethel said, "I'm godmother to a calf, and I've written twice, and I've had no answer." I know she

meant she had written to the people who owned the calf and they had not answered. I had never met a godmother to a calf before, and I wanted to hear all about the occasion when Ethel became the godmother to a calf.

She went to the country last summer to a farmhouse, and she and Laura found a dear little calf without a name. The farmer said Ethel might name it, and after much thought she named it "Florence." Evidently she liked her godchild very much, and had tried to hear about her since she came home. This experience as godmother had been so disappointing that Ethel did not grow enthusiastic at the idea of becoming godmother to even a doll. When it was explained that being godmother to a doll right near your own home was quite different from being godmother to a calf one hundred miles away, Ethel consented, and became godmother to the big doll by calling her Elizabeth.

Ethel and Laura hastened away to show the godchild Elizabeth the new tea-set, and the new little sister—for Laura got a pretty doll in a pink skirt and white blouse waist when Ethel got the tea-set; and I am going to the tea-party. Perhaps I'll tell you about it.

Who's Afraid in the Dark?

"Oh, not I," said the owl,
And he gave a great scowl,
And he wiped his eye
And fluffed his jowl, "Tu whoo!"
Said the dog: "I bark
Out loud in the dark, Boo-oo!"
Said the cat: "Mi-iew!
I'll scratch any one who
Dare say that I do
Feel afraid. Mi-iew!"
"Afraid," said the mouse,
"Of the dark in a house?
Hear me scatter
Whatever's the matter.
Squeak!"

Then the toad in his hole,
And the bug in the ground,
They both shook their heads
And passed the word round.
And the bird in the tree,
The fish, and the bee,
They declared all three
That you never did see
One of them afraid
In the dark!

But the little boy who had gone to bed
Just raised the bedclothes and covered his head.

—*St. Nicholas.*

Her Father's Dinner

One afternoon, not long ago, a policeman found a little girl in West Fifty-ninth Street, New York, crying softly, and hugging in her arms a tin pail under a woolen shawl, the corners of which were wrapped around the pail. The policeman—a big, fatherly man—took the little girl to the station-house in the Park, to get her warm and to get her something to eat. The little girl, only six years old, had been sent to a certain corner, with her father's dinner in a tin pail, to wait until the car, of which he was driver, came there. The little girl was too late for the car; it had passed the corner before she got there. She waited and waited, and then tried to find her father by walking after the cars.

She did not walk in the right streets, or perhaps on his down-town trip her father might have seen her. She walked until it began to grow dark, and then she began to cry. Her sorrow was not that she could not find her home, but that her father had no dinner. She was very hungry, but she never opened the pail, but kept it wrapped in the corner of her shawl, close to her body, to keep it warm. The policeman took her home to her greatly frightened mother. Was she not a faithful little girl?

Dolls in Many Places

Years ago dolls were very necessary in the transaction of business. It was necessary to send with new fashions a doll completely dressed in the latest style, in order to show how the clothes were worn. It is told that when a trunk of elegant clothes was sent to Japan from Paris, the Japanese lady who ordered the wardrobe concluded they were packed in the order in which they were to be worn. The last thing taken from the trunk was the corsets, and the lady wore them outside. Cloaks made of a soft material were sent to India, and the fashionable ladies who bought them wore them as the Spanish ladies wore mantillas—on their heads. The doll sent with these cloaks did not reach India for a year, and when it came the ladies discovered their mistake. During a war, many years ago, between France and England, the dolls sent from Paris to England, dressed in the latest style, to show the English ladies what was fashionable in Paris, were passed unmolested from one country to the other. There was a fair last year in New York to which the leading dressmakers and ladies' tailors sent dolls dressed in the incoming styles; and little wonders they were. It seemed almost as if one had dropped into the land of Lilliput, and that ordinary-sized people had become giants, when one went into this Doll-Land. It is quite common to see dolls dressed like famous characters in plays at fairs. So dolls, you see, have really a place in the commercial world as well as the play world.

Dolly's Song on Christmas

She is a dear little girl. We'll call her Dolly, just because it is not her name. She is very tiny, only two years old, but she has lots of friends and lovers. She is not very strong, and it was decided that her Christmas should not be the great Christmas her friends wanted her to have, but just a little Christmas—a Christmas just as big as herself.

A tiny tree was bought, and some silver tinsel paper to decorate it. The tree was put in the window of the nursery, when Dolly was not there, where the sun would shine on it. Dolly was carried to the door of the room, and then put on the floor. She looked steadily at the tree, crossed the floor, stood in front of it a minute, and then, putting her little hands behind her, sang sweetly and clearly:

"Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!"

Another Hen and Kittens

Recently we told the story of a kitten who was adopted by a hen and grew up in the poultry-yard. There is another story of a hen who saw the old cat and her two kittens in an unused manger in the barn. The hen watched the cat and kittens

for a while, and when the mother cat left the kittens to get something to eat, the hen jumped into the manger and spread her wings over the kittens; when they put their heads out, they found themselves driven back by the hen's beak. She clucked and fussed over them as if they were her own babies. Now the kittens have two mothers—or perhaps the hen is a nurse—who take turns in watching over and caring for them.

Heard in a Fog

We had a war about thirty years ago in this country, and we sent vessels to cruise along the coast. There was a thick fog one night, and one of the war vessels was cruising away from land, and waiting for the supply vessel which was to meet it there. It was about four o'clock in the morning, and still

dark, when the officer on deck heard a rooster crow. He felt almost certain that there was no poultry aboard, but he inquired carefully. All agreed that there was no poultry aboard. The officer knew that a blockade-runner had passed them in the fog. He ordered all sails set, and as much steam as the boilers would carry. "When the fog lifts, we'll find that rooster," he said. They did. He was on a schooner bound for Havana. When the officer who captured the blockade-runner told the captain that he had heard the rooster crow, and knew a vessel must be starting out of the harbor, the captain said he would wring the rooster's neck. "No," said the commander, "he is mine by right of capture." And the rooster was taken on board the war vessel and became the pet of the officers.

The Home Club

The Consumers' League

The Consumers' League, organized three years ago to improve the conditions in the large shops, has done a vast amount of work, not so much in improving the actual conditions of the shops of the better class as in arousing public sentiment to the conditions under which thousands of women and children are compelled to earn their living. Without doubt this public sentiment has resulted in modifying harsh rules and in improving the sanitary conditions that would exist were it not for the condition of public sentiment on the subject. The Consumers' League succeeded in having a law passed by the Legislature of New York last year which is but a half-step, so to speak, in the right direction, and by no means represents the ideals or standards of the founders of the Consumers' League. Believing that an eighth of a loaf of bread is better than no bread at all, they supported the bill in its final form, believing that the future would result in giving them some of the privileges which they had asked for working women and girls employed in large shops. The enforcement of this law was placed under the control of the local boards of health instead of under the Factory Department, as the founders of the Consumers' League hoped. This, of course, left the organization of this branch of the Health Department entirely dependent on the appropriations it could secure from the Boards of Estimate and Apportionment. In Brooklyn the law is a dead letter because there are no funds to pay for the employment of inspectors to carry on this department of the Health Board. In New York an appropriation has been made, but not large enough to do the work with the thoroughness the Consumers' League had hoped. While the attention of the Consumers' League has been confined entirely to the consideration of the rights and privileges of the women and children employed in large shops, the day has come when the men employed on the delivery wagons should receive at least a fraction of attention. Many of these men are employed from five o'clock in the morning until half-past eleven and twelve o'clock at night. Each man must care for his horses, no matter how late it is when he returns to the stable, and it is he who must get the horses ready in the morning. Several suggestions have been made as to how the public could contribute to reducing the hours of labor of

these men, and it has been suggested that all purchases should be made before two o'clock in the afternoon. While this may help, the probabilities are that it will not. Another way to lighten the labor of the delivery wagon would be to use a transfer check on all possible occasions. This transfer check insures the delivery of goods purchased in one bundle. Sometimes this consumes a little more time because the system of transfer checks in some stores is not so perfectly conducted as in others, but usually if one pays for goods at each counter one economizes in time by using the transfer check; but a moment's thought will show that to have the goods for one address delivered at one time must shorten the hours of labor for the men and horses. What we really need is a law regulating the hours of labor of these men, and the Consumers' League should in the future, in dealing with the questions of large mercantile establishments and public relation to them, consider all employees, not merely women and children.

The Ethics of the Bargain Counter

Dr. Parkhurst's sermon, recently delivered in New York, in which he made an earnest protest against the maintenance of the bargain counter, has aroused a great deal of interest. Probably few subjects have been discussed more thoroughly than the bargain counter, and few subjects have been discussed with so little knowledge of the facts. When the bargain counter is presented on the ethical side, it is with the rich on one side of the counter struggling to get possession of the goods offered for sale, with the unfortunate and overworked shop-girl on the other side of the counter trying to serve half a dozen aggressive, overbearing women at once. The truth of the matter is, the rich do not patronize the bargain counter. The bargain counter to-day is a bid for the money of the poor.

Wrappers are sold for forty cents apiece; the girl who makes them gets forty cents a dozen. Silk waists, sold at \$1.19, the worker receives one dollar a dozen for making. White shirts, sold at twenty-nine cents, are made for forty cents a dozen. It is but necessary to look at these figures to see at once who are the purchasers of these garments. It is the woman who makes wrappers at forty cents a dozen who buys shirts at twenty-nine cents apiece at the bargain counter. She cannot do any-

thing else. It is the woman who is making shirts that are sold at twenty-nine cents who buys the forty-cent wrappers. It is fair to say that not infrequently the woman who makes wrappers at forty cents a dozen makes them in order to earn the money that her ignorance of household arts makes necessary. She cannot use her time in home-making. She does not know how. She went to work, probably, when a child at making these wrappers, and she knows how to do nothing else. Her husband's wages do not purchase all that they should because she has not learned to expend money, and she becomes a wage-earner simply and solely because of her ignorance of household arts. Every one knows this who has studied the tenement-house home closely. With muslin selling at the price it is to-day, it is very easy to prove that a shirt can be made for less than twenty-nine cents when made at home, and these shirts wear much longer than bargain shirts. Comparatively few women know how to make a shirt. Besides that, the sum at which they are sold seems so small that she does not consider it worth her while to use her time to save these few cents. The economy of wear is not considered. In the matter of bargains of unmade goods, it is only necessary to apply a little intelligence and close observation to the bargain counter to see that very often the sale of bargains is perfectly legitimate—legitimate for seller and buyer. Recently on the bargain counter of one of the Broadway stores were velvets of good quality selling at ninety-five cents. Why? Because they were old-fashioned, and it was good business for the merchant to sell them at far less than cost in order to realize any money at all on his investment. It is the silk of last season and season before last, or the silk that has not been salable because of its design or coloring, that is offered at the bargain counter. The bargain counter in nowise affects the wages of the saleswoman. Her wages are the same whether she stands at the bargain counter or not.

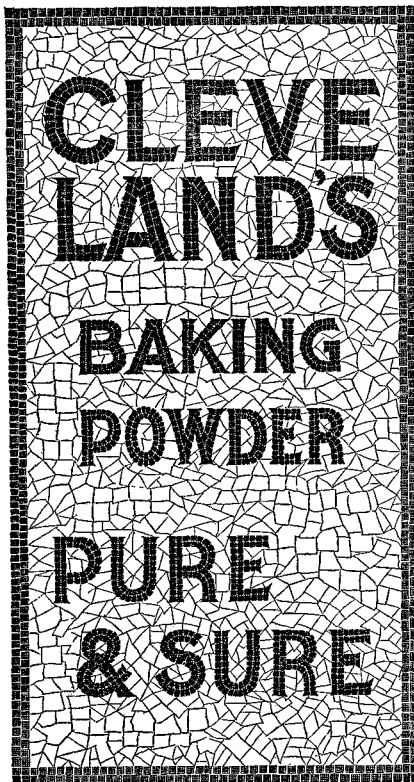
Discussing the bargain counter as an arraignment of class against class is extremely unfair.

The ethics of the bargain counter resolves itself, after all, into this, that the desire to get as much as possible for one's money, the desire to be as well dressed as possible, which is ingrained in every native-born American, and is soon acquired by the imported American, supports the bargain counter in its worst form. The uniformly low wages paid to those behind the counter are not due to the bargain counter, but are due to the fact that a large percentage of the women employed in our stores live at home, are not compelled to pay board, and are earning money in order that they may dress well—better than their fathers could dress them—and it is an open question whether it is not infinitely better for three or four sisters, the daughters of a man earning a small income, to stand behind a counter earning money, even though it be but paltry wages, than that they should live at home in idleness, ennui, and discontent. The bargain counter is an American institution. It has its evils, and these are to be eliminated only by the development of character in the people; but that it is all evil is not true. Very often the discomfort and annoyance endured in patronizing the bargain counter are the supreme effort of love, love of home, love of beauty, desire to secure the semblance of ease, the unconscious result of æsthetical development in the mass of the people.

Children and Exercise

Principal Russell, of the State Normal School at Worcester, has given a great deal of attention to the physical care of children in the school-room. He is an earnest advocate of short periods of mental exercise. The rest period, Professor Russell believes, should be one of play unrestrained by regulation. He takes the ground that mental exercise is not rest; that is, that the change from one exercise to another does not give the child the rest that it should have; nor does he believe that gymnastics, marching, or movements of the body, in accordance with rule or form, give the rest that the young child needs. He says, as a moment's thought reveals, that all movement of the body—made under rule—compels a certain amount of mental exertion. Mr. Russell believes that children should be allowed absolute liberty of movement between their periods of mental exercise. Certainly much is to be learned as to the best method of exercising young children. Recently a group of kindergarten children revealed the value of a perfect object, even in the matter of free movements. The circle were playing that little game so well known to kindergartners, that is played to the song which says, "Frankie moves this way and that way," a child extending his hands above his head, or out from his shoulders, or in front of him, or raising his body on his toes—any movement that occurs to the child. This had been done by about three children, and it was positively funny to watch the movements in the little circle. Hands were up and down at the same time, out and in, and when one looked for the reason it was seen in the uncertain movements of the child in the center. At last one of the kindergartners was called into the center, and she, having clearly defined ideas of the movements she would make, put her hands out in such a way that they revealed the intelligence behind them. The little circle at once became harmonious, all the hands went up at once, all the hands went out at once, and what had been simply a wild movement of head and arms and hands and feet became at once a pretty, rhythmical movement in perfect time to the piano. Immediately an interrogation-point rose in the observer's mind. Would not children gain more if the play-work in the kindergarten were participated in much more actively from the center of the ring by the kindergartners than by the little children, who are many times uninterested and very rarely intelligent as to how they wish to guide the little play? These children had been sitting still for about twenty minutes, and yet every movement they made was restricted to the space in front of their chairs. Would it not have been well to have had five minutes of absolute freedom of movement, letting the children change from side to side of the ring, instead of giving them ten minutes of directed movement restricted to a floor-space of about two feet? And yet each time the suggestion on the part of the kindergartner was that "Now we will take a little rest by standing up and playing a new kind of game."

Let now your soul in this substantial world
Some anchor strike. Be here the body moored;
This spectacle immutably from now
The picture in your eye; and when time strikes,
And the green scene goes on the instant blind,
The ultimate helpers, where your horse to-day
Conveyed you dreaming, bear your body dead.
—Selected.



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3. Competitors who obtain wrappers from unsold soap in dealer's stock will be disqualified. Employees of Lever Brothers, Ltd., and their families, are debarred from competing.

4. A printed list of **Winners** in Competitor's district will be forwarded to Competitors in about 21 days after each competition closes.

5. Lever Brothers, Ltd., will endeavor to award the prizes fairly to the best of their ability and judgment, but it is understood that all who compete agree to accept the award of Lever Brothers, Ltd., as final.

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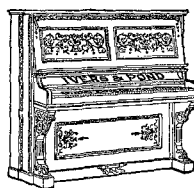
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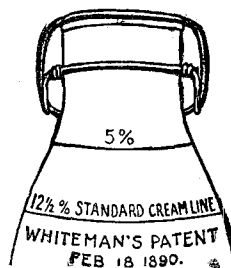
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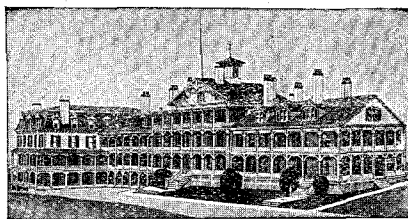
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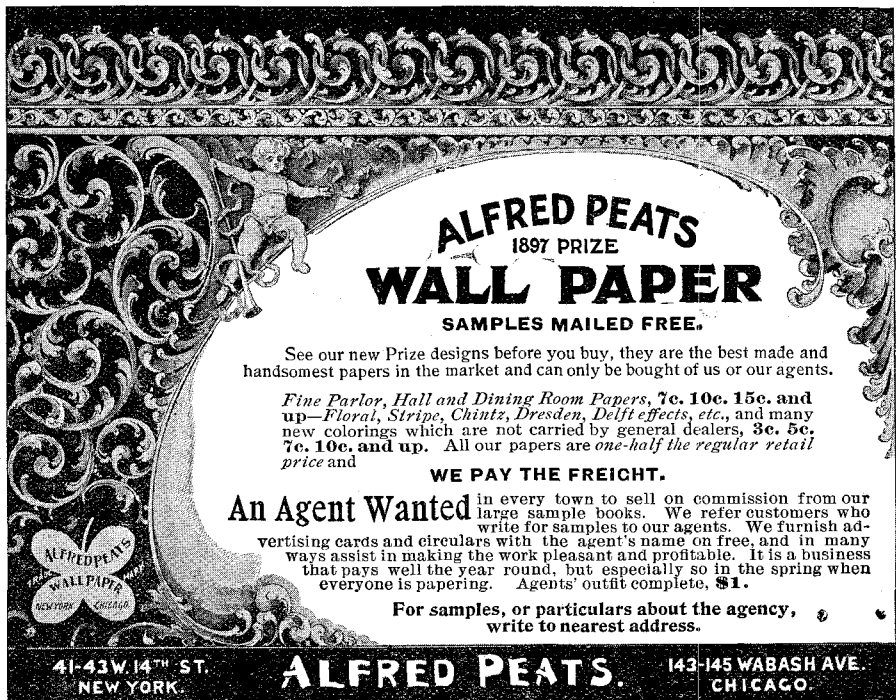
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